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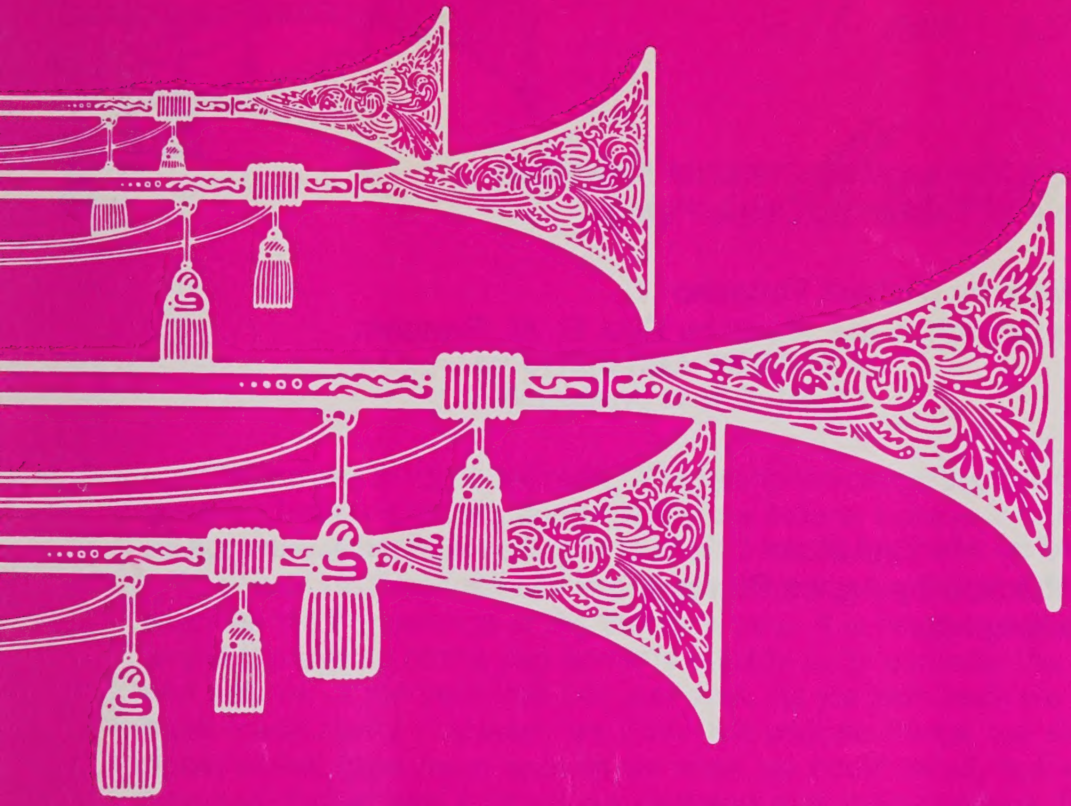

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GLAD TIDINGS
JANUARY 1977
VOLUME 53 NUMBER 1

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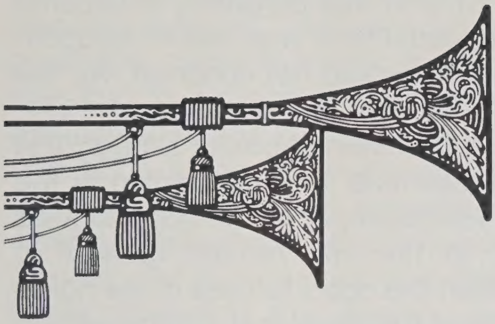
EDITOR

Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.
Member of the Canadian Church Press and the Associated Church Press.
Subscription rate $1.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings, Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.
Second-Class mail registration number 0606.



New Year's Message

by CHRISTINA NEWSTEAD
President, W.M.S. (W.D.)

In Philippians 3:13,14, we read, "Forgetting the things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

The year 1976 has passed into history and it is profitable to take time to examine the happenings of the previous year. It is helpful each night to examine the events of the day and it is equally so to consider the successes and failures of the year that has just past. As we look back we realize we have made many mistakes; we have left undone things we should have done; words have been spoken we wish we could recall, but we serve a heavenly Father who forgives our mistakes and short-comings. It is only as we take a backward look do we fully realize the guiding hand of God leading us into the future. This gives us courage to go into the new year unafraid knowing that God who has led us thus far will continue to direct our paths.

Having looked back Paul suggests that we do not dwell on "those things which are behind but reach forth unto those things which are before." In Deuteronomy 31:8 we read, "The Lord he it is that doth go before thee: he will be with thee, he will not fail thee, neither forsake thee." It is comforting to know that our heavenly Father goes before us, that he is with us every step of the way and he will not fail or forsake us.

Because as Christians we have committed our way unto the Lord, it is exciting and thrilling to enter this new year which offers unlimited opportunities for service. God in his goodness presents each of us with this brand new year of 365 days. This is a gift from God. We cannot buy it even if we have all the money in the world nor can we squander it in advance. No one can steal it from us. Each person is given the same amount of time.

The question is—how are we going to use this precious gift given to us by a loving heavenly Father? Will we waste a goodly share of it? Will we spend time on things of little or no importance? Will we make our time count in giving of ourselves in the service for others? Let us pray for strength, courage and patience to face this new year, 1977.

To each and every reader of the Glad Tidings, I wish you and yours a happy and blessed New Year.

Tribal People of Taiwan

by DIANE PETRIE
Assistant Secretary
Mountain Work Committee
Presbyterian Church, Taiwan

Since the early 1960's large numbers of aboriginal peoples have migrated from the mountain areas to the cities. The largest numbers have come from the Amis tribe which has the special status of "plains-mountain". This means that their land is not government protected and can be sold. The result is increased mobility. Land is often sold to meet medical and educational expenses. (The other tribes live on reservation areas.) It is estimated that there are at least 20,000 Amis in the northern industrial area of Taiwan. (Taipei-Keelung-Taoyuan.) An accurate figure is impossible as most leave their family registration in their home district.

As the Church was preparing to become more involved there was some concern that this trend would not continue. As the result of a survery in the spring of 1971, the Rev. Robert Montogomery stated: "It is difficult to estimate what proportion of the migrants will return, but if the opportunities for work in the city remain greater in number than the opportunities in the home villages, then it is likely that a large portion of the migrants will be staying and that more will likely come to the city. Basically, the migration should not be viewed as a temporary phenomena." This has proved to be true and large numbers of the Amis and other tribal groups have continued to come to the cities to find work.

The majority work in the following occupational groups: miners, factory workers, fishermen and construction workers. The average income is generally lower than that of the general population.

HISTORY OF CHURCH INVOLVEMENT

Since 1965, The Presbyterian Church in Taiwan has been involved with service to tribal migrants. In 1965, a "Bible Woman" of the Tayal tribe was employed and she still continues her work. She is mostly involved with home visiting and helping patients who come from the mountain areas seeking medical help. In that year also, a theological student was appointed to conduct worship services.

In 1966, the Taipei Mountain Service Centre was established. Over the years this centre has provided a hostel, student dormitory, a chapel and some recreational services. In a report by the Rev. Murray Garvin a couple of years ago he stated: "Financially, the Centre has always depended on the income from residents to meet operating costs . . . . . However, now with increased costs in Taiwan, it has become obvious that regular outside help is needed for the operation of the Centre, and such subsidy is now being sought." "Otherwise the Centre will have to increase its charges until it moves out of the 'service category'." Not only did the above prediction come true, but the end result was that in November, 1975 the Centre was closed due to lack of funds.

In 1972, a new university student hostel was opened in an area convenient to universities and schools. It is now hoped that 'service' can also be done from the student hostel now that the Service Centre is closed. Perhaps one day it will be possible to expand the facilities.

In 1965, the Amis Presbytery appointed an Amis pastor to work with the Amis Christian Fellowship in the Taipei area. The Rev. Ming-fu Yen has established 12 congregations over the past several years and continues to diligently serve his people.

Three years ago the Taiwan Provincial Government requested the Presbyterian Church and the Roman Catholic Church to work together with them in serving tribal migrants. Thus the Taipei Area Mountain Life Counselling Service Centre was established. The churches provide personnel and the government provides an office, a name and some funds. When it was established the Presbyterian Church appointed one full-time worker who was primarily concerned with job counselling and placement. There was also a director who primarily counselled on legal matters, a youth worker and a women's worker.

CURRENT SITUATION

In August of 1975 a new director, Fei-Hsuing Lien was appointed. He is himself Amis. He is an enthusiastic and dedicated Christian sent by the Roman Catholic Church. He brings a background of Credit Unions with him. He is overwhelmed by the enormity of the task which he sees growing weekly. He sees the main problems as follows:

1) Housing: Mr. Lien is shocked by some of the living conditions of tribal migrants. In one area several families live in buildings originally built to raise pigs. In an-

"The Lin family was bewildered in seeking to have their children enrolled in the local school. They had recently moved from a mountain village on the east coast. They did not understand the procedure for Taipei. They also had a very poor grasp of the Chinese language. Our social worker visited in the home and in the school in an effort to determine the problem. When it was resolved, she again visited the home to accompany the mother and the children on their first day of school. Without this assistance the family would likely have kept their children at home!"

other area 35 families live in a very crowded building that has one toilet, no kitchen and a tap some distance away from the building.

Rev. Robert Montgomery's Report further stated: "The greatest physical need seems to be the need for more adequate housing with a better sanitary environment. The Church should take seriously the felt needs of the migrants even though it lacks the resources itself to meet these needs. The Church should at least prod the government to build large scale housing development units that can be bought on a long-term basis. The possibility of establishing credit unions should be investigated. Legal aid agencies are also needed."

The government has built some housing units but most of the tribal people do not qualify for acceptance to enter them. Mr. Lien feels that government housing is in the distant future but hopes that the tribal migrants will be able themselves to improve the situation. Perhaps, co-operative housing might be possible.

2) Economic Situation: Few migrants have the concept of saving while earning. Hence when illness strikes or children need education they are unable to provide it. In recent months, Mr. Lien has set up two credit unions and is working to establish more.

3) Legal advice: It is very common for tribal migrants to have difficulty in this bewildering area. Mr. Lien spends much time in this kind of counselling and in referring people to other agencies.

4) Health: The health standards are generally low and so there is a need for health counselling, supervision and education.

In addition to Mr. Lien there are only part-time workers on staff. There is a social worker and a women's worker appointed by the Roman Catholic Church. In August, they will also appoint a pediatrician for service one-half day per week. The Presbyterian Church has appointed only one part-time worker, a public health nurse. This is due to lack of funds to appoint others. There is an enthusiastic spirit among the workers as needs are discovered and attempts made to meet these needs.

There are two projects currently underway. One is to teach skills to women so that they can do handicrafted articles in their homes to supplement family income. The other is a volunteer program whereby university students help younger students with their homework. It is hoped that a kindergarten might also be established in the future in this very crowded area.

In addition to the Taipei Area Centre there is a similar Centre in Kaohsiung serving some of the southern tribal migrants.

Co-operation with these Mountain Life Counselling Centres is directly under the Mountain Work Committee of the Presbyterian Church in Taiwan. The Rev. Chien Er Lin, Mountain Work Secretary, is directly responsible.

The needs and vision are definitely there but the funds to provide personnel are missing. We would like to be able to employ three new workers who would be university graduates with special training in social work or law. Two workers would be assigned to the Taipei area and one to Kaohsiung.

In addition assistance is also needed with respect to the salaries of the tribal pastors working in this area.

It is hoped that we will soon be able to employ a young university graduate of the Tayal tribe. For many years he has had a great desire to serve mountain people. He brings the experience of a business background. This will be very valuable in marketing of home industry products. He has served in church work previously and appears to have very good leadership qualities.

We would request your interest and prayers for this work.

ESTIMATES —

an opportunity for service

January, 1977—the month when readers of *Glad Tidings* across Canada learn through its pages the amount of money needed to meet our financial commitment for the year.

Before you look at that statement of what is required of us, will you read with me the 42nd chapter of the book of Isaiah, vs. 1—9, and as you read, think very seriously of what the prophet, writing so long ago, is saying to us in today's world, in the year of our Lord, 1977. One of Isaiah's great themes is that of the 'servant of the Lord' who, because he bears such a close relationship to God, also bears great responsibility. This chapter concentrates on one person, who can be none other than the Messiah, Jesus of Nazareth, God's Son. He was divinely appointed, filled with the Spirit and a deep concern to do God's will. Only He could bring in the Kingdom and establish the New Covenant. We live long after the fulfilment of that prophecy, but as commited Christians we too are 'servants of the Lord' and bear a great responsibility to pray and give for the furtherance of His Kingdom.

And now, may we chat together about the estimates, giving thought as we talk to some of the more challenging needs. You will find the estimates on p. 12 of this issue of *Glad Tidings.*

Education Department

Within the total Education Department estimate is $125,000., covering the salaries of Executive and office staff and Area Educational Resource Staff, sixteen full-time and two part-time people. At first glance this seems to be a large sum—but stop and think of the staff members involved, their dedication to the work of the Society, and what that means to us as members of The Presbyterian Church in Canada. The increase in the estimates is caused by increased salaries and expenses. The cost of travel has risen and so has the price of accommodation, to just mention two items. Who sets salaries? For ordained missionaries, deaconesses and women missionaries they are fixed by General Assembly, and at Arnprior in June, 1976, the following increases were authorized:

Ordained missionaries:
  Minimum salary increased $900. from $7,400. to $8,300.
Deaconesses:
  Minimum salary increased $855. from $7,050. to $7,905.
Women Missionaries:
  Minimum salary increased $720. from $6,000. to $6,720.

The amount for salaries in the Estimates does not cover the above increases.

The Area Educational Resource Staff people are associate staff of the Board of Congregational Life, although their salaries are paid by the Women's Missionary Society. The Board of Congregational Life gives the Society an amount each year towards their expenses. These resourceful and busy people are involved in general planning in congregations and in the planning and carrying out of workshops in specific areas of work.

Let us think for a moment about the $8,000 '*Glad Tidings* Production' which is also in the Education Department estimate. Perhaps you are one of the people who think *Glad Tidings* should pay its own way; there are two schools of thought. All religious journals in Canada are subsidized, including *The Presbyterian Record*. It would be a great help financially if every member of the Society were a subscriber; after all, we should be informed members, both as to the work of the Church and of world events in which we as 'Servants of the Lord' should be interested. The question of subsidy versus increased price has been discussed at many Annual Council meetings, including 1976, and your representatives at that meeting decided to keep the price the same; no one should be deprived of the magazine because of the price.

Administration

Under 'Administration' there are several things beyond our control. The Society pays a proportion of the cost of the maintenance of 50 Wynford Drive, Don Mills, amounting to a little less than $1,000 a month. A General Contingency of $4,000 is included under Administration. It may seem fairly large, but any one of the other items—auditing, legal fees, insurance, taxes, telephone, postage—could go up at a moment's notice. That includes the rent, because the price of oil and the winter's temperature are both unpredictable!

Because Council Executive members live in both Ontario and Quebec, there is $2,500 set aside to pay their travel and over-night expenses when they attend Council Executive meetings.

The Annual Report, $4,000. Have you a copy? Have you read it? Copies are available for fifty cents each at the office of the Society, and the Report is filled with all kinds of valuable information.

The estimated cost of the Annual Council Meeting is up to $8,500, because travel, food, accommodation are all higher than last year.

Grants

Synodical Grants are given for promotion. We may think they are not very interesting—but let's think for a moment of the journeys made to Presbyterial or Synodical meetings by women who live in isolated areas of the various Synodicals so that work may be reviewed and planned, and they may perhaps chat a bit about the children and/or the grand-children. Fellowship helps!

Christian Literature

Perhaps the most exciting grants are those made to Christian Literature because part of the money goes around the world and some stays at home in Canada. These grants help to provide Christian Literature in their own language for people in

Africa, for the Indian, French and Hungarian Canadians, for Chinese in Hong Kong, for students in India, for Koreans in Japan, for people in the Caribbean, in Taiwan and the Philippines. We could add "and many, many more" because grants go to the Canadian Bible Society, the Canadian Council of Churches, the Agency for Christian Literature Development and to Intermedia, whose interests are world wide.

Board of World Mission

Our talk together has brought us to the largest item in the budget, Board of World Mission, $375,000. Five years ago—January, 1972—The Women's Missionary Society (W.D.) and the Board of World Mission were integrated at the administrative level, amid predictions that "it will be wonderful!" "it will be disastrous!" Five years later—have things changed so much? Let's talk about some of the items that come under this heading; there is not time to speak of all of them. Some things have changed and some have remained practically the same over the years; one is no longer the responsibility of the Board of World Mission. Knox Church, Toronto, is now responsible for Evangel Hall.

Members of the Society have always been keenly interested in Flora House, Winnipeg, since the time several years ago, when two young deaconesses gave up their apartment and moved into a rented house in order to better carry on their work among women and children. There are still two on the staff, with Miss Athalie Read as Director.

Hospital Visitors have always been welcomed for their kindly interest in those in hospitals and nursing homes. There is a very small increase here—an extra half-time person.

Winnipeg Fellowship House has had many faces and now is a halfway house for approximately eight girls moving out of the more structured system of the Marymound Treatment Centre for Adolescent Girls, and their grant has been increased.

A Roman Catholic and a Presbyterian congregation share Gateway Community Church, Toronto, with the Rev. Roger Talbot as the Presbyterian minister and Miss Margaret Stewart as deaconess. There are a great many children in this area and the Sunday School and midweek groups are active.

Anishinabe Fellowship House, Winnipeg, has two staff people, with Miss Isabel Allison succeeding Mrs. Mabel Powers as Director. Mrs. Powers has entered the theology course at Presbyterian College. The Presbytery of Winnipeg has purchased a house next door to the Centre, providing room for a crisis centre, an apartment for the Director, and additional club rooms for children.

The name "Tyndale House", Montreal, has been familiar for many years, but activities are changing and more local staff is being employed. A special Anglican and Presbyterian Task Force has produced a five-year plan for the ministry in Little Burgundy through Tyndale House, and in 1976 the first English-speaking summer school was held, sponsored jointly by the Protestant School Board and Tyndale Neighbourhood House.

In four Presbyteries—Westminster, Calgary, Waterloo—Wellington, Cape Breton—Presbytery Mission Workers give assistance in visitation, in Church Schools, and in children's and women's week-day groups. A truly important piece of work!

Shall we leave Canada and talk about some far-away place? Which one first? India, perhaps, because since the inception of the Church of North India the conduct of the work has changed. In 1975 the Church of North India conducted an extensive program of stewardship education, as the Church attempts to reduce the grants required from overseas churches. The Canadian staff, mostly women whose names are well-known to us, works within the framework of the Church of North India with Indian doctors, nurses and educationists. Miss Margaret Kennedy (a host in herself) is Director of Stewardship work for Bhopal Diocese, in an advisory capacity in the Women's Fellowship at Diocesan and local level. Miss Agnes Hislop is active in the field of education, with Miss Doreen Morrison, Miss Ida White and Miss Pauline Brown working with doctors and nurses in health workships and clinics throughout the area. Miss Brown is also Matron of Jobat Christian Hospital.

The Helen Macdonald' School/Jhansi continues its witness in that part of India, providing an educational program with a Christian emphasis for the girls in the area, working under the supervision of the Church of North India Board. The School has always received a large grant and it remains practically the same as in 1972. The Canadian staff: Miss Eleanor Knott, Miss Margaret Leask, Miss Diana Wadsworth.

How many reading this article remember the decision of General Assembly in 1954 to co-operate with the Church of Scotland in Nigeria, when the Women's Missionary Society had two deaconesses trained and ready to go out at once—Miss Agnes Gollan and Miss Joan Rochemont? Conditions have changed in Nigeria since then because of the war and following that the poor financial condition of the Church with many salaries in arrears. The Church, however, is trying to stand on its own feet in view of the All Africa Coucil of Churches' declaration on Self Reliance and a rising tide of nationalism.

The Rev. Donald W. MacKay is minister of the Mary Slessor Memorial Church in Port Harcourt, Nigeria, which was before the war a thriving oil boom city. Mr. MacKay also works at the Four Seas Centre where Anglicans, Baptists, Methodists, Salvation Army, Presbyterians and Roman Catholics share in Christian service to the community, which is the most heavily populated area of the city. A play centre, a club for cookery and sewing, a child care advice centre, literacy classes and a youth hall all contribute to this practical project. Rev. Richard Fee has been appointed to Nigeria.

Taiwan! (Or do you, too, sometimes forget and call it Formosa?) The Church in Taiwan is co-ordinating a plan with the Holiness and Mennonite Churches to establish one hundred new congregations in the next five years. Last year, ten new churches were opened in Taipei, with older churches providing funds and personnel.

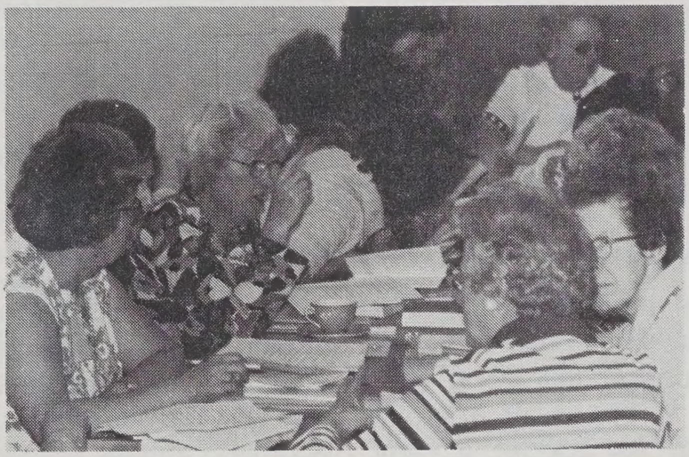
Two young women, who were on the staff of the Society and are now Board of World Mission staff are still serving in Taiwan—Miss Diane Petrie and Miss Joy Randall, both nurses. Miss Petrie is doing community health nursing in the northern industrial area and Miss Randall is Assistant Director of Nursing Services and Acting Supervisor of Surgery at Changhua Christian Hospital. There are thirteen other Board of World Mission staff members involved largely in education at the various levels, and in teaching English.

The Presbyterian Church in Canada has a long history of a relationship with the Korean people, first in Korea and now with them as a minority group in Japan.

Miss Mavis Hyndman, who is secretary to the General Secretary of the Korean Christian Church in Japan, the Moderator and other Korean pastors needing assistance, teaches English and serves on various committees. Her English classes are likely to become Bible study groups, thus reaching young people who are anxious to become proficient in the English language. Miss Dawn Ross is a secretary in the Rural Mission Office of the Christian Conference of Asia, but her Christian influence can be felt far beyond.

Let us not forget Mary Nichol and Pat Pooler, both nurses, serving with the United Mission in Nepal. The Mission has recently signed a further agreement with the government in Nepal giving it another five years mandate of Christian presence and service. Pat Pooler is responsbile for the wards and is hostess in the dispensary—hospital in Okhaldhunga, where they are hoping to strengthen the missionary staff. Miss Nichol is a teacher in the Shanta Bhawan Nursing Program where 25 students were accepted.

There are so many other things we could talk about—overseas volunteers, special ministries, the amount of Supply Funds for the Board of World Mission, Malawi, the Overseas Scholarship Programme—but there is no time, no space! Look at the total $588,345. (including the amount from Capital Funds) and then let us think together for a moment of what Isaiah said, we are 'servants of the Lord'. As His servants, committed to Him it is our responsibility to be His heralds, proclaiming the joyous news of His Kingdom that the peoples of the world may come to know Him as Lord and Saviour.



1977 Estimates

We are privileged in sharing in Christ's mission through our gifts which support mission work in Canada and Overseas.

Each year the Finance Committee presents "Estimates" to the Council. The "Estimates" indicate the estimated amount of money which will be required to meet the Society's Financial commitments for the following year. Unfortunately increases in salaries and expenses make these estimates less than the minimum required to carry out the work.

The following are the *revised estimates* for 1977 which were accepted at Council in 1976. Estimates for 1977 were passed in 1975 but due to increasing costs the Finance Committee thought it wise to have the 1976 Council accept a *revised estimate*.

I feel that this is a more realistic budget.

However, we may find it necessary to take additional money from Capital Funds and we were given permission to do this by the Council Meeting.

RILLA V. ADAMSON,
Treasurer.

Education Department

Salaries and expenses for the Executive Secretary, the Teenage and Children's Secretary, the Adult Programmes Secretary and Editor, Book Room Manager, Assistant to the Treasurer and Bookkeeper, Area Educational Resource Staff and Stenographic Secretaries are a priority of the Society as it seeks to fulfill its educational task.

The amount estimated for this work in 1977 which comes from the Supply and General Funds is $156,300.

Board of World Mission

The WMS shares in the work of the Board of World Mission in its mission work in Canada and throughout the world. The Society contributes to this work approximately two-thirds of its budget in any year.

The amount estimated for this work which comes from the Supply Fund, the General Fund and Capital Funds is $375,000.

Christian Literature

Money is sent each year to agencies in Canada and Overseas which distribute Christian literature or sponsor literary campaigns and encourage Christian writers.

The amount estimated for Christian Literature in 1977 is $11,400.

Grants

Synodicals, French Work, Student Work, the United Nations, Commission on Education for Mission of the National Council of Churches, the Ecumenical Forum, and the Canadian Council of Churches receive small grants from the Society.

The amount estimated for these grants in 1977 is .... $4,485.

Administration

General office expenses include rent, auditing the books, telephone, postage, stationery and supplies, Insurance, Taxes and Life Membership supplies. Council Executive, Council Meeting and the Annual Report are also a part of administration. The amount estimated for this work in 1977 is .... $41,160.

SUMMARY OF ESTIMATES

	General Fund	Supply Fund	Capital Funds	Total
Education Department	$154,100	$ 2,200		$156,300
Board of World Mission	275,000	27,000	$73,000	375,000
Christian Literature	11,400			11,400
Grants	4,485			4,485
Administration	41,160			41,160
Total	$486,145	$29,200	$73,000	$588,345

UKRAINIAN WORK

by MICHAEL FESENKO

In 1929 Dr. A.S. Grant, Secretary of the Home Mission Board of The Presbyterian Church in Canada, was concerned about the needs of the large Ukrainian community in Toronto. At that time the majority of Ukrainians lived in the district south of Bloor Street and west of Avenue Road. Most Ukrainians at that time knew little English, they were poor and neglected.

There was a great need in religious guidance, as well as in welfare work.

It was estimated that at that time there was a Ukrainian colony of about 60,000 people in Toronto. Dr. A.S. Grant asked me to prepare a study of this field and subsequently the Board, and the Presbytery appointed me as a missionary to Ukrainians in Toronto.

In the beginning of our work we had no members nor a suitable place for worship. It was altogether a new beginning. Our first meetings were held every Saturday night in the open air at the corner of Ryerson and Queen Street or at the corner of Spadina and Queen Street. Large crowds of Ukrainians gathered to listen to the Gospel message in their own language. I welcomed questions after preaching, and at times we had lively discussions. The radical element was strongly in evidence and at times created unpleasant disturbances. It all was for the good and our work grew popular and well advertised in the district. At first we met in rented houses and stores. Miss Mabel Booth was our deaconess for a time. Slowly the congregation grew and we were able to build a church.

The Women's Missionary Society, our unfailing friend, and the Home Mission Board, helped us financially by providing a mortgage of $4,000. The Home Mission Board also gave us a grant of $1,000. We repaid the mortgage in due time. The membership of our mission grew from zero to about 200 members and adherents. Mrs. Julia Fesenko organized and supervised our Sunday School with help of volunteers. It had an enrollment of about 80 children. Generally there was a large turn over in membership and in Sunday School, depending on general conditions, unemployment etc.

Our work was diverse, but in all our activities the proclaiming of the Gospel of Jesus Christ was our foremost task.

Among other things, we organized a Citizenship School for new immigrants to study Canadian ways and the English language. We opened a second-hand store in which we sold clothing, shoes, etc. A newly arrived immigrant was able to buy at our store a suit for only $3.00, as well as other things that he needed. During the war we sent many bales of clothing to refugees in Europe. A Daytime Nursery was opened in our church during the war to assist working mothers. Miss Isabel Taylor was its able supervisor. We printed Hymn books and other religious books in Ukrainian.

Our journal the "Evangelical Truth" is still being sent to about 20 countries, including those behind the sealed borders. The Women's Missionary Society (W.D.) contributes $1,500 yearly for printing of our journal. We had a good adult and children's choir.

Our regular Canadian and occasional broadcasts of religious services to Ukraine were well received. The first Ukrainian Trans-Canada Broadcast by the CBC was by our mission during the war. Our choir sang on different occasions at the General Assembly. There was an active Young People's Society. A Credit Union was organized in connection with the work of the congregation, which was useful to many in strained financial circumstances. Often we loaned money to those whom banks would refuse.

When our work began very few Ukrainians in Toronto knew about The Presbyterian Church in Canada. At the present time over 1,200 Ukrainians in Toronto declared themselves as Presbyterians in the last census. There is no doubt that the majority of them learned about The Presbyterian Church from us. In all of the above work the help of my family was indispensable. My daughters Eleanor and Rhoda participated in it all. It was a family teamwork.

However, during recent years, especially during the last decade, the mission field among Ukrainians in Toronto has undergone many changes. Our people moved to the suburbs and other parts of Canada and USA. Their place was taken up by new immigrants of diverse origin. On the other hand the natural process of integration resulted in the fact that according to the last census, out of 70,000 Ukrainians in Toronto only 5% continued to use Ukrainian language at home.

It appeared that locally our work served its purpose. To adapt to the new developments we advised the families living in the suburbs to attend services of the nearest Presbyterian Churches.

Finally, the congregation decided to discontinue the work and requested the Presbytery of West Toronto to dissolve the congregation.

Dissolution of the congregation did not mean the end of my work. I continue to prepare weekly radio programmes, which are broadcast to Ukraine by Trans World Radio. It is of great importance. In Western Europe there appeared an illegal work of a Latvian which graphically describes life of all citizens in USSR. It is named: "The life with crocodiles". In it the author writes: "We are locked and are not able to escape. Our children are born and have grown in this swamp. Our television, radio, most of the books, official speeches, all this is only propaganda for the good of crocodiles. They are trying to create an impression that the free world supposedly believes in all that the Soviets say. Radio broadcasts from abroad are a small shining ray in our hopeless life."

Soviet newspapers attack religious broadcasts saying that only Christian ideology is a real opponent to Marxism and could compete with it. My weekly radio broadcasts are only a part of a larger christian work that is being carried on by Trans-World Radio. It gives courage to the persecuted Christians and they feel that they are not alone and not altogether forgotten by their brethren in the free world.

I continue to print the "Evangelical Truth" which is a job in itself. Correspondence, visiting our members in homes for Senior Citizens and in Hospitals, as well as other pastoral work keep me occupied every day of the week.

Upon selling of our church property we conveyed the proceeds from the sale to the Trustee Board of The Presbyterian Church.

In conclusion, I would say that our work in Toronto did not cease but is continued in a little different way. The people are there and the need is basically the same.

Wherever you are . . .

YOU ARE THE CHURCH IN THE WORLD

by Rev. R. M. Ransom
Secretary, Mission Education, BWM

How does a local congregation take part in God's mission? And where do you and I fit in, as individual members? Does the local church have a corporate witness? Since mission is the main business of the church how do lay people get in on the Action?

Every local church has a corporate image which marks it either as 'a Church for Others' or one that is dominated by self-concern and its own statistics of survival. Bonhoeffer went as far as to say that "the church is the church only if it exists for others." Missionary involvement is an authentic mark of the church as a corporate body. As long as there are others who do not know Jesus Christ, as long as there are others who need the kindly ministries of his love, the church is called to be a church for others, a missionary outpost of the kingdom. A congregation that lives to itself sabotages the saving action of God in its neighbourhood.

Do local churches see themselves as local units of God's global mission? Or as a Presbyterian theologian has put it, do they recognize their congregation as "the local manifestation of the ecumenical church"? Do they see themselves as groups of God's people who have been called and trained to be sensitive to areas of need in their community that cry out for Christian Action?

The World Begins Here

How many local churches could be renewed, challenged and inspired if they caught a vision. A vision of themselves in their worship and witness and in their collective life-style as full participants in God's mission which extends from their doorstep out to every corner of the earth! This concern for others, this involvement as a congregation in the issues of community living, is the real test of our missionary calling.

"The world at your doorstep" is the slogan of Fairview Mall in Toronto. Its stores and boutiques do a pretty good job of bringing products from many lands to the shelves and counters of the mall. Is it not the business of the church to bring the needs and challenges of the world to the chancel steps where Christians can become informed, give through national and international church agencies, pray intelligently, and become involved in the same issues whose roots are right in their midst?

Nobody Waved Hello!

Dr. Akanu Ibiam, noted Nigerian churchman, who visited Canada last October made some thought-provoking observations on Canadian church life after his tour of the country. He had many meetings with groups of Nigerian students. Each time he chided them, saying "I hope you go to church regularly while you are in Canada", there was usually dead silence. When he pressed them,the comment he heard most often was to the effect that "I started attending church when I first came to Canada, but nobody spoke to me, nobody was friendly, I didn't feel welcome—so I quit going."

Fact or excuse? Possibly another opportunity lost, another soul turned off by the collective witness of good individual Christian folk. Too often we hesitate to make the leap of faith and get in the way of others who are trying to find the way in.

Dr. Ram Singh is doing a remarkable piece of research and study on the plight of Indian and Pakastani immigrants in the Toronto area. He is trying to find ways the churches can help in a potentially explosive situation. When he meets with local church groups about their responsibility for these "strangers within our gates" most often they reply with incredible insensitivity: "Why don't they start coming to church? If they need help, we're here—let them ask us for the help they want." Few thought that Christians are called to go out to seek and to save those who are lost. And those who did would have to alter the church's corporate image and change its collective life which is built on the idea of 'come' rather than on Jesus' commission to go out into all the world.

Thus the church member with a sense of mission, with a sense of Christian responsibility to serve God through helping his fellow humans, sometimes seems frustrated by the very way the local church operates: no place for honest discussion of problems in daily witness, no forum for agonizing about the deep needs of the neighbourhood or the world, no organization geared to get into community issues of injustice, oppression, greed and sin. "Where can I get help to face these problems in my every day life?" asks the intelligent, concerned lay person? The church seems to give the impression that it is a large, air-conditioned bus driving endlessly through a world of squalor and need without ever opening its doors. The minister, the bus driver, wants no 'back-seat driving' from the frustrated passengers who can catch fleeting glimpses of misery as they look out on the world from their comfortable seats.

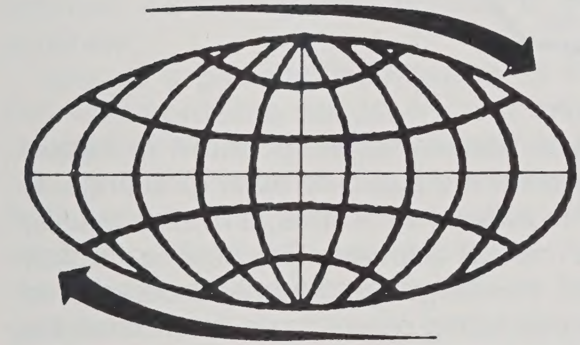
"Salty Christians"

How can we release the pent-up missionary potential of the great mass of well-informed, good-intentioned, deeply dedicated lay people of the Church? Dr. Hans-Reudi Weber, world-renowned Bible student and teacher, published a little book some years ago with the intriguing title "Salty Christians" in which he refers to Christian laymen as salt whose mission is to infiltrate and permeate all avenues of society with an active, meaningful, relevant Christian witness that will affect the decisions and relationships of life. I feel this little book ushered in the era of the *new missionary* for this new age, the lay person who is a part of the people of God in today's world. It is they who meet God in everyday life situations and so are able to humanize them. It is they who take the gospel to the points of decision in their work and so help to liberate men and women from oppression and injustice. It is they who realize God so loved the world that he gave his Son for its salvation and the world will not know this unless they live this news out in practical ways from day to day.

This is a thrilling picture of the church that has gathered for corporate worship and witness and then scattered out through all of life in the persons of its lay people. This is the ministry of the laity—it has nothing to do with training lay people to be little ministers—but rather to be real "laos", people of God in today's world —as agents of change.

* * * * *

Resources:
- *Salty Christians,* Hans-Reudi Weber, Seabury Press, N.Y. 1963 64 pages. $1.25
- *The Church for Others,* Report on the Missionary Structure of the congregation, World Council of Churches, 1968 135 pages.
- *For A Time Like This,* E.H. Johnson, Friendship Press, 1973 128 pages. $1.95



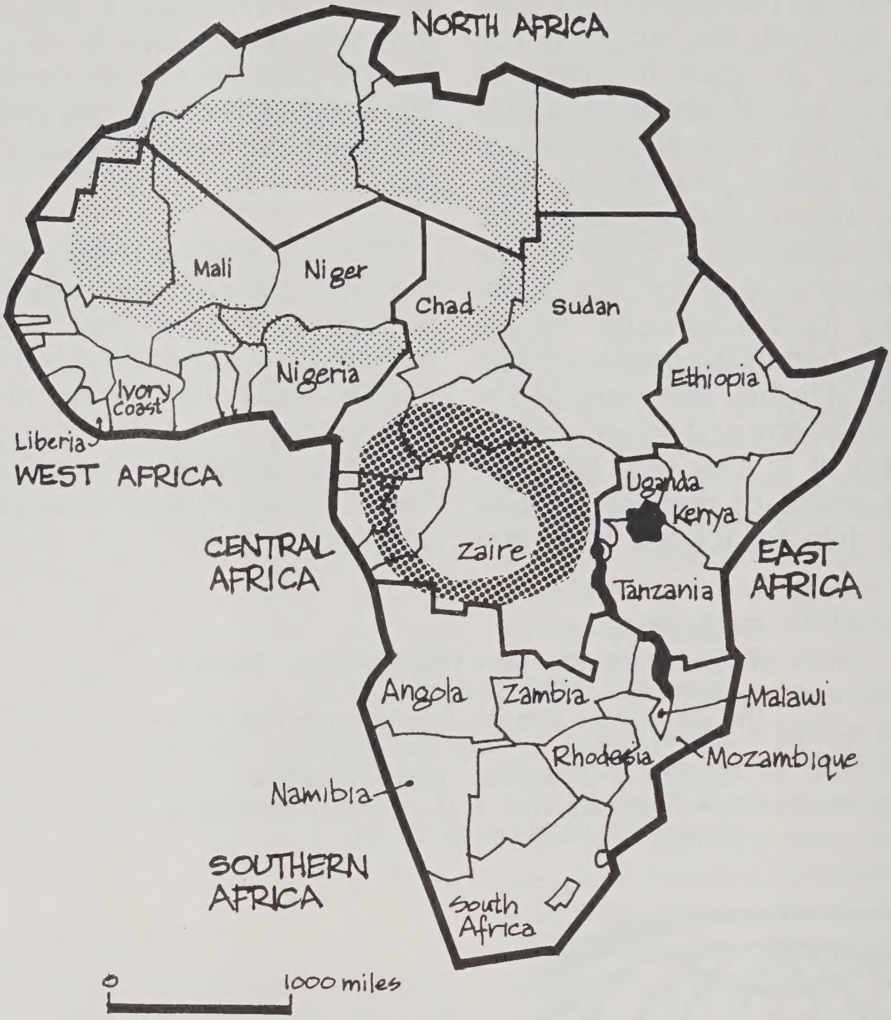
in the world

by Marjorie Ross

Africa—a survey

Recently I had the opportunity of touring six presbyteries of our church with a Nigerian guest of the Board of World Mission. One of the most interesting aspects of the tour was the chance to meet people in many different congregations and to hear the sort of questions they asked our friend from Africa.

It seems that, for many people, Africa is still the "Dark Continent". It is far away, and the chances that they will ever visit it are very small. All many people seem to be sure of is that Africans have black skins, and that there are frequent reports of racial trouble there! Next month, we will be concentrating on the centre of this racial trouble—South Africa, particularly its Bantustans policy—but, it seemed to me, in light of the questions we were asked about Africa, it might be well to give the whole continent a "once over lightly" treatment this month. This should provide a background for next month's article.


NORTH AFRICA
Mali
Niger
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Sudan
Nigeria
Ethiopia
Ivory Coast
Liberia
WEST AFRICA
Uganda
Kenya
CENTRAL AFRICA
Zaire
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EAST AFRICA
Angola
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Malawi
Rhodesia
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Namibia
SOUTHERN AFRICA
South Africa
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Africa: it's a big continent!

As you may remember from public school geography, Africa is the second largest continent in the world. It is twice as far from north to south as it is from Halifax to Vancouver. Moreover, the deserts, jungles and mountain ranges which once prevented penetration of the interior by European explorers still form barriers to travel from one part of Africa to another. African leaders fly from one capital to another, but travel overland is still very difficult.

A look at the map will show how these physical barriers have divided Africa into distinct sections. Equally as important have been the arbitrary political divisions which carved the continent up into colonies of all the major European countries. These boundaries were drawn in almost complete disregard of tribal groupings. In some cases half a tribe is in one country and half in another. But now, a century later, the language, laws and customs of the colonizing power have determined the form in which those people have entered the modern world.

The colonial experience has given peoples who were part of the same empire a common language and many common experiences. Thus, it is easy for a Ghanaian and a Tanzanian to find they have many points in common. The problem comes when the Ghanaian tries to find common ground with someone from the former French Ivory Coast. The common African heritage is acknowledged by all, but sometimes seems too overlaid by the European experience to have real significance as a unifying force. Political associations like the Organization of African Unity and the various "black consciousness" movements are working to overcome these divisions.

The five major areas of Africa are quite distinctive. Let's look quickly at each in turn, starting with—

North Africa—A Moslem Island

In many respects, these countries should not be considered in a discussion of Africa. The sands of the Sahara (see map) cut them off from Black Africa, and by race, by culture and by religion they belong to the Middle East. Nevertheless, Arab traders, dealing in slaves and ivory, have visited the countries inhabited by black men from the dawn of history. Most of them crossed the desert but some ventured in little boats down the east coast as far as modern day Tanzania. You will remember from the stories of David Livingstone that it was Arab slave traders who opposed his journey into the heart of the continent.

Islam is a powerful influence in all the countries bordering the desert, and many people fear it is a rival to Christianity for the souls of the millions of Africans who retain their ancestral religions. For modern Africans, Christianity's great attraction has been the education it gave to three or four generations of children in every village where the church was allowed to enter. Now that the government of many countries has taken over the school system, Christianity must compete with Islam as a faith, and not as the means of access to the modern world.

West Africa—the "white man's grave"

Most of the countries of West Africa were until recently colonies of France or Britain. They have several advantages over other parts of Africa. A few of them, although by no means all, have the resources and the population to become self-sufficient. In addition, the peoples of West Africa have shown an amazing adaptability in entering the modern world.

Moreover, political development in West Africa has been greatly simplified by the absence of white settlers. The extreme heat and humidity of the coastal areas did not attract settlers, and, more significantly, the area had a reputation for extreme unhealthiness. Malaria and its complications such as black water fever took the lives of so many European missionaries and colonial servants that the name "white man's grave" was accepted as literally true. The development during the Second War of effective anti-malarial medicine changed all that, but less than twenty years ago missionaries in Nigeria and Ghana never had their children with them in the field—it was thought to be too risky.

This meant that white people went to West Africa only to do a job, not to make it their home. They went on regular leaves to their homes elsewhere. A few businessmen have settled permanently, but there is no doubt in anyone's mind that they are there by permission of the Africans who control the country. The result is a great absence of racial tensions. Most Canadians find it easy to relate to West Africans because they are very sure of themselves, and their experience of white people has been good in comparison with the experience of blacks in southern Africa or even the United States. Canadians are particularly fortunate because, unlike the British, we were never a colonial power. In fact, we were a colony once ouselves!

Central Africa—the dark of a continent

This used to be called "Equatorial Africa" and it is dominated by the tropical rain forest which forms a barrier almost as effective as the desert (see map). The largest country here is Zaire (Zah—eer) which we knew as the Congo. It has important mineral resources, and was Belgium's most important overseas possession. Zaire gained its independence through a civil war, during which white mercenaries first appeared on the African scene, selling their services to one side or the other. They have played a rather discreditable role since in both Nigeria and Angola. During the fighting in the Congo there were cases of missionaries in isolated stations being murdered during uprisings. These were widely reported, and contributed to the distorted concept some Canadians have of the attitudes of Africans in general to missionaries.

Zaire and Angola and Mozambique all suffered from the colonial policy of their rulers. The African population was not trained to take over; education was not wide spread, and very impractical in nature. Young people were fluent in the literature of the colonial power, but no one was trained to operate a telephone exchange, for example, or the machinery in the mines. All these tasks were performed by Belgian or Portuguese settlers. When independence came, most of these people left rather than live under black rule, and the economies of the countries suffered severe dislocation.

South of the Sahara, stretching across the continent is the area of semi-desert known as the Sahel. This was the scene of terrible droughts a few years ago when many of the herds of the nomadic tribes were wiped out. The World Council of Churches continues to carry on programmes aimed at improving life for these tribes. The problem is complicated by the fact that the governments of these countries are controlled by the southerners—people like Nigerians or Ghanaians—who are racially very different from the northern tribesmen. These nomads are racially akin to the Arab Bedouins, and like them, are Moslem. Cultural and racial differences between north and south in the Sudan led to a long civil war. Here also the World Council of Churches is very active in development schemes.

East Africa—the Africa of the tourist brochures

Much of East Africa is mountainous, and so, although it lies near the equator, its climate is temperate. The ancient kingdom of Ethiopia escaped the colonial experience, and is different in many respects from most African countries. The other countries of East Africa—Uganda, Kenya, and Tanzania (formerly Tanganyika)—were all British colonies. Each of them, in achieving independence, has gone the way of the West African countries and adopted a one party, or even a one man system of government. Many proponents of the two or three party system which we know have been disappointed in this, but it seems that the concept of a "loyal opposition" is too foreign to traditional African forms of government to take root. Tribal society makes decisions by concensus: all the leading citizens or heads of families discuss a matter until a compromise solution is reached. It seems that governments must adopt the same procedure, with a strong figure representing national unity acting in consultation with all the lesser leaders in making his decisions. How this strong figure is replaced, if he grows old, as is the case with Kenya's Kenyatta, or corrupt, as has been the case in many countries, is a problem yet to be solved. Many African countries have replaced politicians with the army. Often the army supplies a less corrupt administration than the civilians, and the real policy continues to be made by the civil service, where one exists. Power within a military government changes hands at the point of a gun, but at least this has little effect on ordinary citizens!

Julius Nyere of Tanzania deserves a few sentences. His country is a poor one, and he is trying to raise the standard of living by methods of village development similar to the principles used in Communist China. These are very different from Western theories of development which emphasize the import of capital to build up industry. It remains to be seen how successful Nyere will be but he has a stature among African nations for his personal integrity, and for his innovative approach to the problems which his country shares with many others.

Many people cherish a romantic concept of Africa—big game preserves, going on safaris, herds of elephants thundering over a plain, a pair of lions surprised drinking at a stream, and so on. All of these are found in East Africa. A few of these animals are found elsewhere, but this is the place famous for the game parks. Kenya and Ethiopia are the only two black African countries to really promote a tourist industry.

For a variety of reasons, the colonial government in East Africa found it convenient to fill the middle ranks of the administration and the labour forces on construction projects with Asians imported from across the Indian Ocean. (In West Africa, local people were found for these purposes.) The second generation of these Indian families moved into small businesses, meeting little competition from local Africans who appear to lack the aggressiveness of their West African counterparts. In time, the immigrants came to dominate local markets and small shops, and like the Jews in Eastern Europe and the Ibos in Northern Nigeria, they became very powerful, and very much resented. This is the background to the expulsion of Asians from East African countries, which followed soon after their gaining their independence from Britain. In Uganda, the expulsion was very sudden and brutal; many Canadian cities have colonies of these exiled "Ugandan Asians".

Two more former British colonies lie on the edge of Southern Africa—our topic for next month. These colonies are now the countries of Zambia and Malawi. Zambia was once Northern Rhodesia, and Malawi was Nyasaland after the lake which forms its eastern boundary. Zambia has rich deposits of copper which used to be exported by rail through Angola or South Africa. The politics of Southern Africa required that this economic lifeline should pass through a black African country and so Zambia has recently completed, with Chinese assistance, a railway running to the seacoast in Tanzania. The story of the building of this railway is a fascinating one, and a good illustration of appropriate assistance—a topic I hope we can look at soon. Malawi is a small country with a very limited economy. Its biggest export is labour for many of her workers find their way to the busy factories and mines of South Africa. More on migrant labour next month.

NOTICE

LIFE MEMBERSHIP PINS
INCREASED PRICES EFFECTIVE JANUARY, 1977

Gold filled Honorary Membership Pin—$20.00
Gold filled Life Membership pin—$11.50

a small reflection

by agnes pierce

Winter House Plants (Isaiah 35: 1,2,7,10)

January is here again, and winter is upon us in Canada. The gardens that we enjoyed all summer are covered with snow, and our house plants provide the only living flowers in sight. Aren't you glad now that you took care of them all summer, even though you had many flowers outside to enjoy? Some of those house plants (such as those African Violets on the window sill) must have appeared useless when you had such a host of other flowers. But now that it is winter, the violets' colourful flowers keep summer happiness alive in our hearts.

Our lives are sometimes like that. There comes to each of us rather quiet and dull periods when we are laid aside somewhat. We may have to bear pain or be relaxed for some reason, but it is in those times that we think of the greater things other people are doing, and then inside ourselves there is a turmoil like a stormy sea. In those days can we not liken ourselves to the tiny African Violet that will in its own time again have a time of usefullness? We can in some way reveal God's goodness to us. God is in every tomorrow planning for you and me, so we must follow on in the dull and dark days and trust where our eyes cannot see.

The bulbs we put away in the fall demonstrate a kind of immortality. Their leaves and flowers die but life is stored away in the bulb. Thus they bloom again. They speak to me of the resurrection, life renewed again . . . . out of the darkness, the dawn. The new flowering period shows the beauty of the Lord and his mighty handiwork.

We can learn humility from our plants also. In some foliage plants tiny flowers are overshadowed by leaves. Nevertheless the insignificant blossoms are essential for without them there would be no seed to grow more plants. Perhaps we will find one day that the little things we do for which we receive no credit will bring even more happinesss than the things for which we are so proud.

In our home we have a beautiful fern we once found thrown out in a broken, shattered pot. We gathered up the bits of plant and gave it new earth and a vessel in which to grow, and today it is large, full of foliage and very beautiful. It is doing better than ever before. And so are many broken lives thought useless by the passing crowd. Perhaps by disappointment in marriage, bereavement, false friends, they become shattered and broken. But "down in the human heart crushed by the tempter, feelings lie buried that grace can restore." When a loving hand reaches to that person, often a new and better life commences through the love of Christ. With God's help we can pick up the pieces of the broken life, and that person may become even more useful than before.

Apart from the pleasure our house plants give us, there is the pleasure of sharing. Do you ever share a leaf of your favourite plant with a neighbour or friend? Think of the pleasure it gives them when a new plant starts. Our Christian experience can be shared too as we talk of God's goodness. Do not hesitate to share some of the blessings of prayers answered.

Plants and flowers bring memories. My own dear mother used to have yellow marigolds arranged on her table. She often had some in pots in the house so that after their season was over we could still get a few flowers. Those lovely flowers still remain in my memory. Let us also store in our memory thoughts of God's goodness to us and remember that we here in Canada have so much to praise God for when so many in the world suffer hunger.

Perhaps these few thoughts will give you more pleasure in your house plants. Let us thank God for flowers . . . they cheer the sick, brighten our homes and teach us lessons of their Creator.

BWM NEWS

Miss Pat Pooler returns to Nepal early this month (January) to resume her duties as a nurse serving with the United Mission to Nepal under appointment by The Board of World Mission as a missionary of the Presbyterian Church in Canada. During her furlough Miss Pooler did extensive deputation for mission interpretation in Alberta, the Atlantic Provinces and the Toronto area. This will be her second two year term of service with UMN.

Miss Margaret Leask returned to Canada in mid-November from her work as teacher at the Helen Macdonald Secondary School for Girls in Jhansi. She will be in Canada for a furlough of about six months living in the Toronto area.

Sue and Ron Wallace and their two boys Peter aged almost three and Andrew one and a half, arrived in Tokyo, Japan in September 1976. The Wallaces were designated as overseas missionaries in May. Their apppointment is to the Korean Christian Church in Japan. They are living in the International Christian University campus in a home rented from a professor who went to the United States for eleven months for his sabbatical. Sue and Ron started Japanese Language School at the International Christian University immediately. They spend many hours in class and then must spend much time doing the homework assigned.

Mavis Hyndman has been helping to orient the Wallaces to Japan accompanying them to Church services and Presbytery Meetings. Mavis says "Ron shared in the communion service at Kawasaki Church on World Communion Sunday. Korean, Japanese and English were all used in the celebration. It was an impressive and meaningful time for every person who attended church that Sunday. The sanctuary was packed too, so that was great. Ron also attended some sessions of the General Assembly of the KCCJ held in Osaka in October. Ron and Adriana (our overseas volunteer) were introduced to the assembly and Ron spoke briefly to the Assembly through an interpreter. It was difficult, however, to have a person interpret to Ron the activities and debate of the court, so he will have to await the report in English which is prepared by the General Secretary of the KCCJ."

NEWS

Native people demanding self-government.

FORT SIMPSON, N.W.T. (CCP)—Native people (Dene) from 25 communities scattered throughout the Mackenzie Valley, NWT, have declared to the rest of Canada they want enough self-government to retain control over their own lives.

About 200 representatives of the Indian Brotherhood of the Northwest Territories met here recently and approved a document which generally sets the basis for their land claims and their readiness to "negotiate themselves into Confederation".

The assembly, which was almost cancelled because of lack of funds, was financed by the Anglican and Catholic Churches in Canada which gave $100,000 in the form of grants and credit.

Hugh McCullum, who is involved in the Canadian inter-Church group called Project North, was the only non-Dene journalist permitted to attend the sessions which were closed to the media.

He described the meeting—which heard 75 speakers explain what land claims meant to them—as a "great outpouring of unanimity".

"The land claim of the Dene," Mr. McCullum said, "means ownership of enough land to ensure their survival as a unique race of original people and it must mean enough political control, enough Dene government, enough economic resources to forever end their dependency on and control by outside, non-Dene people."

Dene means people in the dialects of the native people.

Mr. McCullum, former editor of the Canadian Churchman, said under the Dene proposals "there will be no extinguishment of aboriginal rights, there will be no cash for land, there is not even a suggestion of how much land or how much money will be acceptable to the Dene.

"There is, instead, a general basis for negotiating all these points and more."

Mr. McCullum said the Dene want recognition of their right to land, traditions, customs and values. They also want a Dene government established within a yet-to-be-specified geographic area with Dene control over political and economic institutions.

The three-day meeting of the Indian Brotherhood was almost cancelled because of the lack of federal funds. These grants were only available on a joint basis to the Indian Brotherhood and the Metis Association of the NWT.

However, a few weeks before the scheduled meeting, the executive of the Metis Association and its president, Rick Hardy, pulled out of the assembly because the position paper, and ultimately the agreement-in-principle, did not have their special status guaranteed.

To forestall a cancellation of the meeting, the Indian Brotherhood appealed for funds and the Anglican and Catholic Churches responded with the $100,000.

In announcing the funding, spokesmen for the two Churches stressed they were not taking sides in the dispute but were simply enabling the crucial assembly to proceed.

Presbyterian Women's Conference Provides Opportunities for Scripture Distribution

About half of the world's population are women. Many more women attend church services than men. Women are more actively involved in various church organizations than men. Many churches in Asia have Women Missionary Societies or auxiliary ministries, but only a few have such organizations for men. In some churches in Asia, women's organizations are actively involved in evangelism and these organizations and individual women could be very effective arms of the Bible Societies in Scripture distribution and fund raising. Unfortunately, the Bible Societies in Asia have not tapped these potential resources which could be used in spreading the Good News in forceful ways if given the opportunities. The proof to this fact was found in Taiwan recently where many women were happy to involve themselves in the Bible Cause.

The Taiwan Presbyterian Church Women's Missionary Society had its annual meeting on August 10—12 in Tamshui, near Taipei. The organizers had anticipated an audience of up to 250 but more than 350 applications poured in. The number far exceeded that of any previous years. On August 10, the opening day of the meeting, Taipei was hit by typhoon. The organizers were pessimistic of a good turnout. Despite the inconveniences caused by the typhoon, there were more than 300 women at the meeting. The Bible Society Secretary was the main speaker for the morning sessions and I was programmed to speak to the women in the evening.

After hearing our presentations, the women were challenged by the fact that they can be evangelists by sharing the Good News. They were urged to each take two packages containing 40 portions and 30 selections. They were given the option to pay the catalog price of NT$50 if they had the money. But even if they did not have the money they could still take them. Almost all the women took the packages and in one night they distributed 15,050 portions and 11,250 selections. The money that was collected added up to NT$17,792 which was more than the total catalog price of the scriptures.

I made the following suggestions as a possible follow-up program to this Women's meeting:

1) Secure the names and addresses of the participants and write to each a letter of appreciation and at the same time request them to report any interesting stories or experience while they were out distributing.
2) Include their names in the list of friends and supporters of the Bible Society. Keep them posted of the Bible Society's activities and news.
3) Organize a seminar in 3 or 4 areas in 3 to 6 months time to bring these women once again together to give them a more broad understanding of the Bible Society work and enrol them as volunteer agents in Scripture distribution and fund raising.
4) Aim to establish at least one voluntary agency in each of the 1,500 churches in Taiwan.

The Presbyterian Women's Conference in Taiwan was a tremendous success as it sparked off new enthusiasm for Scripture distribution and fund raising for the Bible Society. Over 26,000 Scriptures were distributed at no extra cost to the Bible Society except for staff's travels. The money collected was over and above the total catalog price of the Scriptures. The success of the conference was due in part to the good relations of the Bible Society Secretary with the churches in Taiwan.

from Chan Young Choi
Distribution Consultant for East Asia
United Bible Societies

CONGREGATION INVOLVED IN "CANADIAN CONCERNS"

"A comfortable middle-class Presbyterian congregation, in one of the country's most prosperous cities, in one of the 'have' provinces, listened with undivided attention to their Lieutenant Governor on Native People's Sunday, October 17th. The Church was Dayspring Presbyterian, the city was Edmonton, the province was Alberta, and the speaker was the Honourable Ralph Steinhauer . . . a native Indian, and the first native in the history of Canada to hold such a position."

So wrote a member of the Dayspring congregation, at the request of the Kirk Session for a write-up on the day. The congregation was responding to the action of the 101st General Assembly of the Church to give a five-year priority to our work among the Indian people of our nation.

The sanctuary of the church was filled with members, friends and interested visitors, in response to the Dayspring Kirk Session's endeavour to bring into the consciousness of the congregation an awareness of what it means to 'empathize with the Native Communities in their seeking justice and self-determination' and as the General Assembly stated it in 1975, 'in terms of both personal commitment and resources'. The Department of Indian Affairs, through its Arts and Crafts Centre in Edmonton, provided a wealth of decor material for the church hall and lounge, where the congregation gathered following the morning worship service, and where their Lieutenant Governor had the further opportunity to speak informally with adults and youth alike on the multitude of questions and concerns he raised in his address. A literature table displayed a number of articles on our Church's work with the native peoples of our nation, provided by the Board of World Mission and the Women's Missionary Society (W.D.). In particular, materials related to the mission theme of study throughout the Church in 1976—77, namely, "Canadian Concerns", and the book "Justice Not Charity" by Douglas Roche, M.P. for Strathcona, Edmonton.

"This is the land the native people belong to—Canada, a land now called 'home' by a vast mosaic of people, whose forefathers came from virtually every country on earth. Canada's native people have done their share to make this mosaic work; won't you now do your share?", stated the Lieutenant Governor, Mr. Steinhauer, in challenging concern towards the congregation of Dayspring and all in attendance at the above noted service of worship. Beginning his address with these words, he continued, indicating that those people choosing Canada as their home, did so with hopes and aspirations of finding a better way of life than they left behind, and probably did not think that they would meet a different people already here. But they did—a people who belonged to the land. "Your ancestors got their land from a peaceful people" Mr. Steinhauer emphasized. "These were a people who assisted the 'immigrant' in many ways. The native helped the newcomers in choosing where to live, what to eat, how to live off the land and guided them to new frontiers. These forefathers were not content to live as the natives did, from the natural abundance of the land the Great Spirit created. Consequently, they turned the land upside down, cut the forests, mined for gold and began to exploit unrenewable resources." And continuing, the Lieutenant Governor again emphasized, "It's not that the Indian did not learn something from the 'new' ways of the white man. The Indian did learn, but once the white man got things rolling, he didn't need the Indian anymore . . . There are still white people today who proclaim that the Indian should pull himself up by his bootstraps and become educated to the way of the white man. The Indian's reply to this is, 'why should we become something other than Indians in our own land?' What would happen today", asked Mr. Steinhauer, "if the white man immigrated to China to change the style of living of the 'native' there—to change their diets and customs—all of these things, right in their own country? Regardless of colour, beliefs and customs, we've accepted all who came to our land", Mr. Steinhauer concluded, "someday we thought we'd be accepted too!"

A thoughtful congregation filed out of their service of worship, conscious, perhaps, for the first time, in a long time, of the gospel's concern for both reconciliation and rehabilitation in the areas of human well-being and social justice.

The Mission and Outreach Committee of the Kirk Session is the body within the congregation presently involved in getting the new study "Canadian Concerns" circulated throughout the membership. Plans for the future include midweek evening occasions, when the congregation can hear of the struggles and accomplishments of native peoples, as expressed through various government programmes, and to share in dialogue with representatives thereof, the concerns and issues that come forth.

from: Rev. J. J. Hibbs

WORLD DAY OF PRAYER

"Love in Action" is the focus for the 1977 World Day of Prayer on Friday, March 4th. Approximately 3,000 communities across Canada and 160 countries around the world will be sharing this inter-denominational day of prayer and fellowship. This year the service was prepared by East Germany.

The World Day of Prayer is sponsored in Canada, by the Women's Inter-Church Council of Canada, which is made up of representatives from ten Christian denominations, the Y.W.C.A., The Canadian Council of Churches, and the Ecumenical Forum of Canada. All the administrative work, including the preparation and mailing of over half a million pieces of service material is performed by the Council from its offices at 77 Charles Street West, Toronto. Services are published in English, French, Japanese, Chinese, Large Print and Braille, as well as a special children's service.

Offerings from the World Day of Prayer are used to support ecumenical programmes that meet human need, both in Canada and other countries.

Presbyterians Participate "Women of the Covenant" Conference

Among the 65 participants at the "Women of the Covenant" conference held at St. Norbert, Manitoba, October 22—24, were Mrs. Neville Phills, Miss Barbara Woodruff and the Rev. Neville Phills, who was one of eight men observer—participants.

As well as being a participant, Mrs. Phills contributed to the conference by leading in song. Miss Woodruff was on the planning committee, was a group leader and chaired one of the plenary sessions.

The essence of the conference was caught up in the words of Edna Hong, one of the key-note speakers, " . . . You are not stuck in the Old Sunday School curriculums. You are not sitting meekly on the perifery of the Church's life and ministry. You are right in there with all the Christian women of the world, reclaiming the primitive, the original, the God intended image and vision of what it is to be a woman. You are reclaiming a birthright. You are reclaiming a heritage."

Topics and speakers at the conference were, "We are the Church Together," Edna Hong of Minneapolis, "Scripture and Headship," Grace Brown of Saskatoon, "Myths of Sex Roles," Hilary Appleton of Winnipeg and Penny Washburn of Winnipeg.

Government aid to Guatemala: More harm than good.

TORONTO (CCP)—An article by George Cram, development projects officer for the Anglican Church's Primate's World Development and Relief Fund, charges that Canadian government aid to the earthquake victims in Guatemala has done more harm than good.

The article, appearing in the Canadian churchman, states, in part:

"When a major earthquake struck Guatemala last February, Churches and voluntary agencies contributed millions of dollars towards the relief effort.

"Now, the government-run Canadian International Development Agency (CIDA) has announced a program which will subvert that humanitarian response.

"Considered to be the most destructive disaster in Central America's history, the 7.5 magnitude earthquake affected 3,400,000 Guatemalans—65 percent of its population. More than 22,700 people died, and 1,066,000 were left homeless.

"Canadians responded generously, contributing between $3,000,000 and $4,000,000 to non-governmental agencies, the development and relief projects of Canadian Churches and where channels existed, directly to Guatemala.

"Meanwhile, the Churches and other non-governmental agencies, working closely with their Guatemalan counterparts, began planning long-term reconstruction, using cheap, locally available materials which would hold up under future earthquakes.

"However, CIDA bilateral division (the government to government section of CIDA) has just announced a new program called "Guatemala Reconstruction—Phase II." It is budgetted at $7,6000,000, and in terms of Guatemalan social development, may have an impact as devastating as the earlier natural disaster.

"There are two components to the new program: a $1,000,000 program to reconstruct schools and health centres and a $6,000,000 program to build houses. An additional $600,000 will be spent on Canadian consultant fees. The entire $7,000,000 to reach the Guatemalans will be "in kind", that is, building materials purchased in Canada and shipped to Guatemals for distribution.

"The buildings will be minimal in size, because their cost will be five to 10 times more than if they were made from local materials.

"Bad as this is, the $6,000,000 bilateral program is worse.

"We will give all our materials to a government development bank which, in turn, through Guatemala's quasi-governmental co-operative structure, will sell the materials to the earthquake stricken Guatemalans.

"Although terms will be generous by our standards (approximately four percent interest per annum, a few years grace, 20 or more years to pay), the ethics are questionable. We are forcing the Guatemalan peasant to buy our costly materials (not the ones he would prefer) and build the type of housing he would not normally choose himself.

"Even worse is the club behind this carrot—a 20-year debt to his government, which is one of the most corrupt and repressive in Central America.

"Canadians opened their hearts and purses generously to the Guatemalan people in their time of need.

"CIDA's new bilateral program for Guatemals appears to almost completely subvert the humanitarian spirit.

"It demonstrates how economic self-interest (the sale of Canadian forest products), can corrupt the development aid process and devalue both the real material contribution made, and the integrity of the fragile non-governmental voluntary sector in Guatemala.

"It also aligns the Canadian government with one of Latin America's most notoriously exploitative regimes."

LET THEM WORSHIP
by KATHLEEN SLADEN $3.95

The title reminds me of the scripture verse 'let the children come to Me"—words spoken by Jesus when some people were trying to keep the children from coming to Him. Does this imply that there are people keeping children from worshipping? The author advises, even commands, to 'let them worship'!

This book is not a negative book by any means. It has beautiful, practical suggestions as to how we may best be used to make certain that the members of our group, or class, have the opportunity to worship.

It is not so structured that we are left with no initiative, no freedom of natural response of leader and children. Nor is it so unstructured that we are left with no guidance and too casual an expectancy of the response of those whom we lead in worship.

'Opening and Closing Exercises' do open and close something, and judging by the noise there is a fair amount of exercise, says the author!

You will really make use of such chapters as 'Let Them Sing', 'Let Them Pray', 'The Service of Holy Communion'. If you are a Church School Superintendent, a leader of a midweek group ages 4—18, a teacher and/or hopefully, a parent, you find numerous helps in this book.

The author, Mrs. Kathleen Sladen, must have a rare charm and ability in her teaching. Our thanks to her for sharing through books some of these experiences and insights with the rest of us.

—Agnes Conkey.

In Remembrance

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OFFICERS' ODDMENTS

We offer a pot-pourri of poetical thoughts for your pondering in January, the first month of the year:

"In the beginning was the Word . . . "

"I bind unto myself today
The power of God to hold and lead"

"Give me a light that I may tread safely into the unknown."
"Go out into the darkness and put your hand into the Hand of God"

"The past is gone—today is ours with all its tasks—
Today is ours to serve the King"

"Our yesterdays are shells we shed;
And every end is a new beginning."

"Today is ours to serve the King"

This month WMS Group Executives take office—some with experience, some going "into the unknown"—putting their hands into "the Hand of God", and, in their installation services, binding unto themselves "the power of God to hold and lead". Ex-officers—*pass on to them your knowledge of the past (minutes, procedures, copies "The Executive Packet"*—then leave it to them to work out the "tasks of today".* Members—*support them throughout the year, your hands lifted in prayer and service.* "Our yesterdays"—Presbyterial Secs *who are gathering together 1976 information to incorporate into reports to Synodical Secs—At presbyterial Annuals which take place this month and next, speak of what has been—even what might have been—in 1976,* but *also of hopes for 1977.* "A new beginning"—*The Estimates for 1977 are in this issue. They represent our task begun today.* Programme Convenors—*here is a source of programme that could alternate with the study of "Canadian Concerns: Christian Response". Here can lie WMS response to concerns at home and abroad.*

** Available from WMS Book Room—price—.50c*

NOTICE

History of the Deaconess in The Presbyterian Church in Canada available from:

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50 Wynford Drive, Don Mills, Ontario, M3C 1J7

COST: free or contribution toward cost, $1.00

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THE FUTURE

by CORA BAKER HALL

There's an unknown path before me—
And yet I fear it not;
I know through all the years gone by,
Whate'er has been my lot,
That a kind and Heavenly Father
Planned out the way for me;
And I know that in the future,
Watched over, I shall be.

Yet, I know God's care and kindness
Will ever with me stay,
To assist me on life's journey,
And brighten up my way.
So then Welcome! unknown future,
Bring me whate'er you will—
With God's loving hand to guide me,
I shall be cared for still!

GLAD TIDINGS

FEBRUARY 1977

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Isobel Old is First Vice-President, Regina Presbyterial
Mary Peckover is a member of the WMS Council Executive
Rev. D. Powell is Associate Secretary, Board of Congregational Life
Rev. R. M. Ramson is Secretary, Mission Education, Board of World Mission
Gwyn Whilsmith is a newspaper columnist from Exeter, Ontario.

PHOTOS

Cover, p. 6—Miller Services Ltd.
Note: photos for "Christmas at Anishinabe" in Dec. '76 issue should have been credited to Lloyd Jones of Winnipeg.

GLAD TIDINGS

FEBRUARY 1977

VOLUME 53 NUMBER 2

KATHLEEN HUMMELEN
EDITOR

Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.
Member of the Canadian Church Press and the Associated Church Press.
Subscription rate $1.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings, Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.
Second-Class mail registration number 0606.

NEW DIRECTIONS IN MISSION EDUCATION:

People Are Asking

by REV. R. M. RANSOM

How does a local church discover the real purpose of its existence? How can it carry out its mission in concrete ways? Is more information needed? A new awareness of the needs of the world? A sensitizing of the opportunities for practical witness in the community? Do we need a new kind of church group that will equip us to go out as agents of change in the community where we live?

These are questions that thoughtful Christians are asking—and hoping that someone will answer. However, the Kingdom of God is among you: the answers can be found right in one's own group. As we ask questions, the Holy Spirit will lead us into a critical awareness of the needs and opportunities for mission all around us. He will lead us as we search the Bible for a clearer definition of discipleship and will sensitize us to the areas of life that call for caring. Look up Luke 4:16-19 for a surprising incident. And see the Bible Study leaflet prepared for the theme: "Canadian Concerns: Christian Response." (Available from W.M.S. Bookroom)

Mission educators used to think they had the answers. Now they are not sure they even know the questions. But they are sure that if we are to find renewal in mission more questions need to be asked about the very basis of one's Christian faith. What does loyalty to Christ mean for daily discipleship as it relates to other people and their needs? What does obedience to Christ mean in a world where 2/3 of the population don't know Him and where most live in misery unrelieved by the knowledge of His love?

Start Where You Are

"Only as you get involved in mission do you grow in grace" (Frederick K. Wentz, "Set Free for Others", page 70). Strangely, the Christ-committed person discovers resources when and as he sets out to give them away! As he turns to help his neighbour or witness to his faith he uses strength and skills he didn't know he had. Questions arise that he never thought of before. God's good gifts are never man's to possess. He can see them as God's promises only when he uses them to help his fellows. If he thinks he can possess and store up these blessings for himself, they shrivel up and rot, like manna in the wilderness. Read Exodus 16:19-20

Do we see Salvation in Christ as something to be grasped at, something to be hugged to ourselves for our own eternal safety? Or do we see it as Liberation—not only from man-made oppression and the daily injustices of life but liberation from the sin that so easily besets us, liberation from self-concern? Does not salvation mean being set free for others? Is it not learning to live for others, even at the cost of giving up some of our cherished comfort or professional pride or financial privilege?

Mission is a commitment to Jesus Christ that sets us free for others. As Luther put it, "So this is now the mark by which we shall certainly know whether the birth of the Lord Jesus Christ is effective in us: if we take upon ourselves the need of our neighbour". God-given freedom quickly binds a person to his fellows. He is gloriously set free from anxiety about himself so that he can throw himself whole-heartedly into serving those about him.

So mission starts where you are with some solid, searching questions, not about far away places, or the theology of mission, but about everyday encounters and daily living. Are we alert to the cries of distress in our neighbourhood? Like the congregation that sponsored a multi-racial day care centre in a working class district of a large urban centre. Do we care about achieving justice for the Native People of our land? Like getting in touch with your local Native Friendship Centre and seeing how you can work with them. Do we have a sense of global responsibility for the world of God's creation? Like getting a group to promote Inter-Church Aid projects as recommended by the Assembly Committee on ICA. Are we awake to the needs of our times, like decent TV programs for children? And are we conscious of the ways we can influence public opinion on such matters? (Write to Communication Services, 50 Wynford Drive, Don Mills, for information on this.)

Are You Listening?

One of the most difficult disciplines for Christians today is to learn how to listen. We must listen to the world, not with a view to finding more about its pleasures, but with the purpose of hearing its cries of distress or need or criticism. Do we have the patience to hear what Canada's first citizens are really saying about Native Rights? We must listen to the Holy Spirit as he speaks through the events of our time calling us to understand what is happening in the Peoples' Republic of China and in our own Province of Quebec. We must listen to the good news of the gospel to renew our hope and rediscover the joy of the Lord which is a by-product of mission action.

How much is your congregation involved in community issues? For one church in downtown Toronto bad housing conditions have such disastrous results on family life that groups of members are studying housing conditions in the light of the gospel and planning to take appropriate, responsible action. What about the growing spectre of racial discrimination? What can ordinary Christians do in the name of Christ to combat prejudice and outright harassment of newcomers to our land?

Experiments in Renewal

During my recent study leave I was much impressed by the churches of the Netherlands which were doing what I thought was some of the best thinking concerning their missionary calling in a disintegrating civilization. Perhaps they are thinking more seriously because they are so near the brink! Certainly they are courageous in carrying out experiments in renewal at the local level.

Two of these are underway: one in the

rural village of Pijnacher, part of whose population commutes daily to the nearby cities of the Hague and Delft; the other in Haarlem East a city not far from Amsterdam.

These experiments were not marked by mission experts pouring in facts about mission or calling people to "deeper commitment". They started with a self-analysis and evaluation of their congregations by a specially selected team for the purpose. The teams included such people as an Indonesian minister with experience in Holland, an Australian from the International Institute of Social Studies in The Hague, a layman from Ghana, an Indonesian of Chinese background from the technical University in Delft, a doctor in development economy from the University of Amsterdam, two Nigerian Christian nurses, a minister of the Black Reformed Church of South Africa together with a number of local church lay people.

They asked questions and are continuing to ask questions. Questions like: What does the congregation see as the purpose for its existence? What would you say is its mission in life? Its reason for being? Do we know what the gospel demands of us in our day? Or what it offers? Will we ever know until we try the gospel on for size in the problems of the inner city or of the suburbs, in the dehumanizing effects of our technological age, in the affluence of some amid a world of poverty and oppression? How do the decisions of your Board of Managers reflect the faith of the church? Or do they contradict it? This is indeed holding up a mirror to see ourselves as others see us. The so-called Third World is well represented on the teams of enquiry as well as other alienated segments of society. The report will be well worth reading when it comes out.

New directions in mission education? How does that affect us? An example of the disastrous results of a lack of understanding of this new and larger definition of mission (that mission education is trying to interpret) was seen in the Danish Church when I visited Copenhagen. The Danish Missionary Society (Lutheran) has included in its 1975 Budget a fairly large sum of money for a Christian ministry to young people who have become confused and are seeking other ways such as trascendentalism, Yoga, Zen Buddhism or B'hai as the answer to their needs. But a hue and cry developed throughout the church that this was a misuse of mission funds. "Missionary givings should be used to convert the heathen abroad, not squandered on young people in Christian Denmark." The money has not been spent, but neither has it been allocated to anything else pending the results of a renewed effort to confront the church with this opportunity and indeed obligation in mission. The gospel is for every man, and every man needs it to live honestly in this late 20th Century society. Isn't it our mission to share it with all?

Resources for Action

Of course we need helps, guidelines, pump-primers, and never before has there been so many helpful resources readily available. The materials in the packet on the theme: "Canadian Concerns : Christian Response" are more than enough for any one mission study. They are a mine of help. If you don't want to use the whole study just use any individual "concerns" you are interested in and get a group to discuss it. There are several separate studies in pamphlet form. In addition to the Bible Study mentioned at the start of this article there is one on Canada's Native People ("Do we care about anything?"); one on persons of special need, ("Listen to the Heartbeat"); and one on "The Family, the Church and Our Society". Any one is a good starter in mission education.

Bibliography: "Set Free For Others", by Frederick K. Wentz, Friendship Press, N.Y. 1969, paper, 160 pages $1.50. Available W.M.S. Bookroom.

Projects With Older Persons

by REV. D. POWELL

The problem of aging is not new. Life expectancy at the height of the Greek and Roman civilizations was about 18 to 20 years.

And yet there were those who lived into the middle years, and some to old age. Sophocles, the Greek dramatist lived to be 90.

Cicero said that the existence of the state depended on the wisdom and prudence of older people in contrast to the activity of rash, impetuous youth.

Today life expectancy has been extended to 70 years. Those who reach middle life today may look forward to living on an average another 25 years. According to the 1971 census, over 8.1% of Canadians were over 65, nearly two million persons. In 25 years senior adults will make up 11.8% or more of the total population, almost 1.6 million than are in this age group today.

For 10 to 15 years, in later life, many of these persons will be healthy, able to vote, and capable of continuing to live in their own homes.

Additions to the labour force early in the 1980's will drop to about 150,000 annually.

This fact indicates that a declining number of people in the work force will have to bear a larger share of the tax load for social services.

An increasing proportion of elderly persons will place a heavy burden on the provincial health care systems and housing agencies. This problem can be offset only if senior citizens are enabled to remain as self-supporting members of the community.

At present 9.4% of the senior citizens in the Province of Ontario are living in institutions. This figure is twice that of Britain, and four times that of the United States.

In Ontario two thirds of the elderly, as indicated in the Croll Report, are at or below poverty level. Subsidizing homes for the aged and nursing homes has unintentionally tended to institutionalize the poor. A good reference book for further reading on this subject is *The Final Plateau*, by Daniel Jay Baum, published by Burns and MacEachern, of Toronto.

The Churches, charitable institutions and church-affiliated homes for the aged have brought relief to the overburdened tax-payer by their voluntary services and their founding of housing and other neighbourhood services for the elderly.

The ministries of health and community and social services in most of the provinces are attempting to reverse the trend to over-dependence on tax-support institutions. Older people more often wish to remain in their own homes because life in the community is more stimulating, humane and healthful. Often older people are able to support themselves. In contrast, institutionalization is expensive and an increasing burden on the community.

If homes belonging to senior citizens are taxed at 50% of their market value, many elderly people will be forced into tax-supported institutions. The result of this pressure will be that property taxes in general will rise to support the increasing number of such institutions.

In a recent brief to one of the provincial governments a voluntary agency has rightly declared "preservation of independent living for seniors helps restrain the increase of taxes."

Churches and church supported homes for the aged and other voluntary agencies now provide many supportive services that enable elderly persons to live in their own homes.

These services include meals-on-wheels, transportation aids, telephone contact resources, and shopping assistance.

At present the question of reform of property taxation is being considered in one of the provinces. If tax exemptions are terminated, church-sponsored institutions will be forced in many cases to curtail their work, increase token fees, or minimize their services.

We are interested in preserving the democratic right of choice for those who wish to live in church-affiliated homes for the elderly. Support is needed for the claims of church related institutions and voluntary agencies that tax exemptions be continued. Churches will need buildings and grounds to carry on the work of providing services, meeting rooms and other facilities for the elderly, the poor and the handicapped.

The Church sponsors and supports social agencies and institutions because service to people in need is one of the clear marks of the Christian Church.

I remember once visiting the medieval hospital, Hotel Dieu, built in the early 15th century in the town of Beaune, in Burgundy, France. The Christ-like concern for the elderly and care of the sick reflected in the beauty of the building and the work of those who served there through many centuries, gives evidence of the pastoral work and creative service of the Church in all ages, based on firm biblical and theological foundations.

Today our congregations have an unparalleled opportunity to extend the Church's social ministry to people whose needs have been neglected: those individuals who have passed their 65th birthday and whom we call "the aging."

How can we as the Church, and as individual members of each congregation, improve and expand our ministry to the elderly?

As a first step let's stop looking at the elderly as a mere category. We must see older people as they are: human beings continuing in the process of fulfilling themselves. We must be concerned with providing the conditions for a dignified and meaningful life for those over 65, of whom almost 90% are in relatively good health.

The Church can set an example by using the skills and talents of older people in national, synod, presbytery and congregational areas.

Older people are concerned about basic needs, income, medical care, and housing. The Church has a moral obligation to mobilize community forces to meet the housing needs of the elderly.

Before launching a building program, a church group will find it of value to determine if there is a market for such housing for senior citizens among the church constituency and others in the community.

It is worthwhile to investigate whether any of the people to be served can remain in their own homes if essential services are made available, such as portable meals, home helpers, and transportation assistance.

Keep in mind that older people wish to stay in the mainstream of life and need to have easy access to friends and relatives, and to shopping, medical, recreational, cultural and religious facilities.

Last year I took part in a conference at Geroldswil, near Zurich, Switzerland, and was impressed with the residence for senior citizens in that community of 8,000 people. The top two floors of a six story hotel building, the "Hostellerie Geroldswil," were adapted to provide apartments for older people in the centre of the shopping and residential complex, close to schools, stores, churches, and recreational facilities. The elderly citizens of that community are treated with respect and consideration and reside at the very centre of the community's corporate life and activity.

Before embarking on any building program a church group should without fail give attention to the implications of financing, administration, and staffing. Church-sponsored housing must not be considered as mere shelter. Top priority must be given to providing high standards of service by dedicated administrators, board members, and operating staff.

Serveral presbyteries and congregations of the Presbyterian Church in Canada are sponsoring housing programs for the elderly: the Presbyteries of Vancouver, East Toronto, and West Toronto, to name a few. St. Andrew's Presbyterian Church, Corunna, Ontario, is an example of a congregation's interest in the development of comfortable housing facilities for the elderly. Space does not permit a detailed account of services provided by our congregations. Further information may be obtained from the writer.

Older people are not different from any other persons and should be enabled to live as part of the community as long as humanly possible, and as long as they desire to do so.

The work of the Church, then, is to provide a flexible variety of opportunities and facilities so that an older person may have a choice in finding a life of fulfillment.

Many Church people are already hard at work improving the ministry to the aging, proving once again that for old age, as for all ages, the Church provides a way leading to the abundant life to which all have been called in Jesus Christ our Lord.

ISLAND
OF
ME

I'm lonely on this
Island of Me, Lord
If I said that out loud
others would exclaim
'but you know so many people
how can you be lonely?'
Lord, you know
I don't know people
And they don't know me
How can they?
the inadequacies
the disappointments
the longings
the hopes, the fears
They don't understand me
Sometimes I think
you don't understand me either, Lord
How come I'm on this island anyway?
Who put me here?
You mean 'I did', Lord?
Thank you for showing me
it's time
to row back to the Mainland

by GWYN WHILSMITH

Operation Friendship

by GWYN WHILSMITH

They must be doing something right in Mitchell, Ontario. That is, if you can judge from the 100 or more happy women who flock the Knox Church Coffee Hour each month.

It all began in the summer of 1973 when Wallace Murray, minister of The Presbyterian Church expressed his concern to his wife, Eva, about the number of young families living in the town who felt no desire or need to attend church. He was especially concerned for young mothers who were often tied to their homes with small children and whose lives were sometimes lonely and colourless. How could they be reached, he asked, and what could be done for them?

Talking it over with the central committee of ladies' groups in the church they decided whatever it would be, there would be no proselytizing. However, it was their hope that somehow the church could stretch out its hand in Christian friendship, make contact and touch people in the name of Christ.

It was at this point the idea of a monthly coffee hour was born, and on October 3, 1973, the first of many successful Knox Coffee Hours was held welcoming all women of the community to gather in a friendly, informal time for coffee, chit-chat, a short inspirational message and talk by a guest speaker who is invited because of his or her special talent or interest.

The original format seems to have stood the test of time and remains much the same as it was back in the beginning. It must be good. Otherwise why would as many as 150 women, young and old, come each month to take part in this happy, relaxed hour.

Another reason for its success is that nothing is left to chance and all details are carefully worked out. Two nurseries are provided, one for babies which often numbers around a dozen, and one for 20 or more pre-schoolers. The same two ladies, who are paid for their services greet their charges each month. The children, having become familiar with these babysitters are as happy as their mothers when Coffee Hour time at Knox rolls around again.

They smack down cookies and juice and play games while their mothers and grandmothers leisurely sip piping hot, freshly perked coffee served with one specially prepared tasty morsel. One of the Knox ladies hunts up a different recipe every month which she passes out to other ladies to make.The recipe is stencilled on colored paper and a copy is left beside each place setting.

Small tables, set for five to eight women, are attractively decorated with table centres and napkins in colors appropriate for the month. Matching name tags are pinned on each guest and by 10 a.m. there is a hum of conversation as the women meet old friends or make new ones in the color-filled room.

About 10:15, everyone is welcomed by Mrs. Carol Ann Phillips, the charming and gracious hostess for the events. A short devotional talk is given by either one of the church ladies or an invited guest. The rest of the time is left for the special speaker.

No-one denies the speakers are the big attraction, and they have been as varied as anyone could ever imagine. Rev. Bob Rumball, minister to the deaf, has been a guest. Other speakers have included a doctor talking about relaxation, a university biophysics professor speaking on Science and Faith, a trust company estates expert explaining wills and women's legal rights, interior decorators, fashion co-ordinators, craftsmen, and an authority on old china dishes.

The program has also included a fashion show, a demonstration on care of house plants, and a discussion on the conservation of energy, making the agenda as wide as possible to include everyone's tastes.

Eva Murray, reminiscing on how the speakers are procured says she firmly believes the Holy Spirit brings most of them. She cites instances when she has gone into a store in one of the nearby cities and asked for a speaker knowing nothing about the business or the person who runs it except it looked like an attractive and interesting place. She confesses she sometimes gets a bit 'qualmy' before the speaker arrives, wondering just what she's gotten herself into.

"But almost without exception," she insists, "they've turned out to be just perfect for the occasion." She says she never ceases to be amazed at the attitude of the speakers who, when invited to speak, whether they live as far away as Toronto (over 100 miles) or are right from the Mitchell area, always respond, "I'd love to come!" The small honorarium of $5. or $10. to help defray their expenses doesn't explain their enthusiasm.

The enthusiasm among the Knox ladies in charge of these coffee hours stems from the belief they are doing this outreach for Christ. Plans are made carefully and prayerfully for each session and when the day arrives, a few of them gather beforehand to pray for God's Spirit to be on the gathering. Expenses are met by placing a basket at the door which always provides more than enough money.

"We can't honestly say we've seen many people's lives changed dramatically because of the coffee hour, but of course, it's hard to tell," muses Mrs. Murray. She does recall at least one case where a woman began to take books home from the church library at the invitation of the hostess. Her interest in Christianity has quickened and been developing ever since.

Others have found sympathetic listening ears, which is surely a part of the Christian ministry.

So, even though evangelizing at the coffee hour is extremely low key it's there just the same. The fact that it's Christian women who put so much effort and love into the operation speaks reams in itself. The carefully thought out inspirational message, the Christian literature that is always available seems also to be quietly meeting the needs in the lives of others.

But most of all, the women who go to these morning coffee hours at Knox in Mitchell find friendship and acceptance and something interesting and good to fill their minds. And after all, isn't that Christ's example of how to deal with people?

INDIA

INSIGHT TOUR TO INDIA AND NEPAL

by MARY PECKOVER

Saturday, October 23rd

This time next week we are off to India and Nepal on the Board of World Mission Insight Tour. What will India, that great country in southern Asia, be like? Always it has fascinated me. Its women in their colourful saris are lovely. The Taj Mahal is said to be the most beautiful building in the world. From pictures there are many other outstanding things to see. Did you know that by 1500 BC some of the great hymns of the Hindu faith were composed? In 1400 BC iron tools, including ploughshares, were in use in India. It is thought that the pagoda type roof originated in Nepal.

In preparation for this trip, the B.W.M. has sent us several mailings with helpful general information and suggestions of books we might read. Also we have received copies of several articles to acquaint us with the countries of India and Nepal, their people and their problems and with the churches and their work and witness. This will not be like a commercial tour where one stands aloof and looks on at the people and the country. Instead we will have the opportunity to meet and share our experience with Christians there. Next Friday evening and Saturday morning all of the tour participants will meet at Wynford Drive for orientation sessions with B.W.M. staff.

What will the trip be like? What will we see? How will it effect us?

Saturday, November 27th

We have been home for a week and it is still difficult to sort out the many experiences and impressions of the trip. We had a busy but rewarding time. There was much to see of the work of the Church of North India, its leaders and its members, and of the history and culture of India.

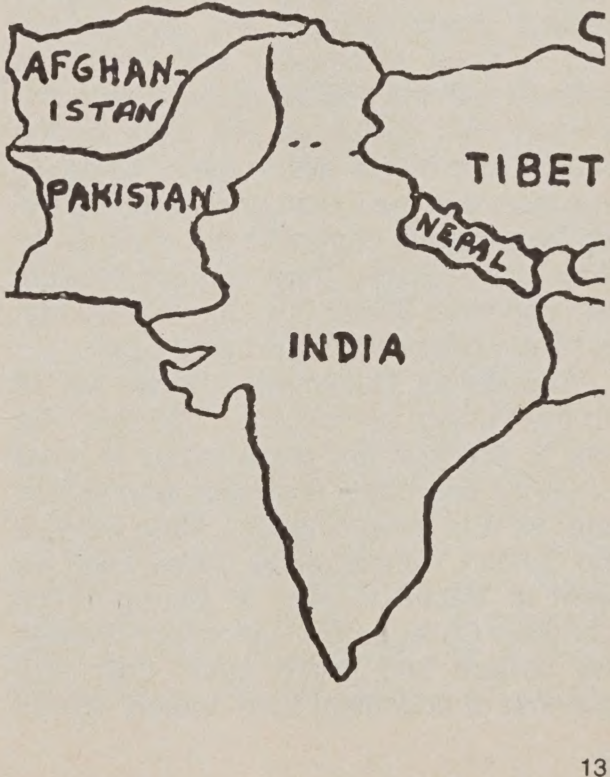
The orientation sessions planned by the B.W.M. staff were excellent. We all appreciated the thought and effort which had been put into this to help us and to make our trip more meaningful. Our tour leader, Margaret Kennedy, is a wonderful person and gave every effort to make our trip a pleasant and memorable one. We would have been lost without her knowledge of the country and the language!

It was a great pleasure to see the places in India which had been just names. Great welcomes awaited us at Barwani, Jobat, Amkhut and Mendha. The people were very friendly and we were impressed with the joy and sincerity of their faith. It made an extra bond of union as we worshiped with them at Jobat, Amkhut and Punyiawat. It was nice to renew acquaintance with Canadian staff people, Agnes Hislop, Doreen Morrison and Ida White. They were all very kind to us. We visited Public Health units and schools in various places in the Bhil area. It was good to hear that the Canadian International Development Agency assists financially in much of this work. In Alirajpur we met a group of local government officials who told us of their plans and programmes to help the people of this area.

From the Vindhya-Satpura area we went to Jhansi to be at the Helen Macdonald Memorial School in time to help them celebrate the 50th Anniversary of the founding of the school. The whole day was taken up with special programmes and the girls performed with great talent. All the guests were shown around the school and were most impressed with the displays of the various courses given. The craft section was particularly interesting. The girls do beautiful embroidery and knitting. Again the staff were very kind and it was good to see them all again—Eleanor Knott, Margaret Leask and Diana Wadsworth.

The next day was taken with sightseeing when we saw the Agra Fort and the world famous Taj Mahal. Both are magnificent. We were at the Taj Mahal toward the end of the afternoon and stayed on to see it as it reflected the setting sun. The next morning some of us got up early and took a taxi out to see the Taj Mahal again at sunrise—a most inspiring sight.

Our next visit was to Kathmandu, Nepal. The flight with the morning sun on the Himalaya Mountains is something I will never forget. Nothing could be more beautiful. In Kathmandu we visited the Shanta Bhawan Hospital where Mary Nichol has a major leadership role in the programme of



nurses training. The hospital also has a busy outpatient and public health programme. This, too, receives assistance from CIDA. (The Presbyterian Church in Canada has joined in the work of the United Mission to Nepal recently. If you want to learn more about this write to B.W.M. and ask for a copy of the "Encounter" on Nepal.) We would have liked to stay longer in Nepal and seen some of the country outside the city. The U.M.N. has work in various parts of the country but we were only able to see the work done in Kathmandu. We enjoyed meeting and talking with several of the UMN staff and appreciate their kindness to us as well as that of Mary Nichol.

Back in Delhi we did some sightseeing again. Indian temples, mosques, forts, etc. are very interesting. The architecture is fascinating. We had the pleasure and privilege of having tea at Canada House and meeting the Canadian High Commissioner and his wife, Mr. and Mrs. John R. Maybee. They are charming people and representatives of whom Canadians may be really proud. The next day we met the Moderator of the Church of North India and several church leaders and laymen. We had a good discussion and were impressed with the abilities of these men and women. We discussed the work of the church and of the government. Certainly one feels that the Indian government is trying very hard to cope with the many problems of the country. It was a great pleasure for us to meet Shanti Solomon, the founder of "The Fellowship of the Least Coin".

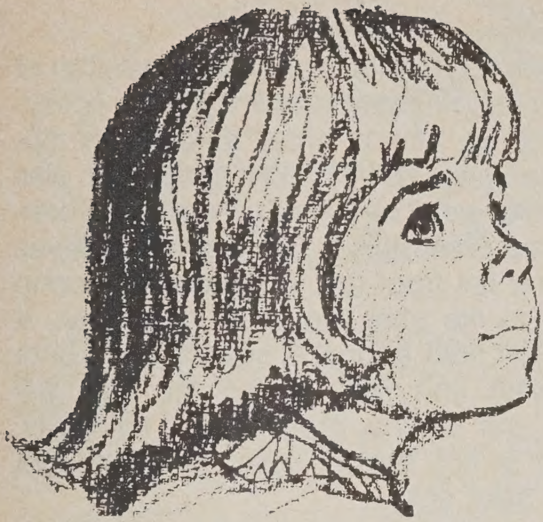
Wednesday, November 17th we set off for the Punjab, our last trip of the tour. We flew to Amritzar and were happy to meet Clarence and Cathy McMullen who looked after us with great kindness. Here we saw the Golden Temple of the Sikhs. Then we went to Batala to stay at Baring Union Christian College. We had a tour through the college and heard about their programme of education from nursery school to post graduate university. We also heard about the Christian Institute for Sikh Studies in which Clarence McMullen is engaged. Then we drove 10 miles into the country to visit a Punjab village which we all found interesting.

After lunch we drove to Ludhiana to visit the Ludhiana Christian Medical Centre. Unfortunately we were three hours late in arriving there and had no chance to see anything of the work that day. The next day, we had only an hour to tour the hospital and then had to set off again. This was a disappointment to us and to the medical staff who had so much to show us. It is to be hoped that another trip will be able to arrange the travel better so that there is more time available to spend in Ludhiana.

So—back to Delhi and the Air India plane for home.

Was the trip up to expectations? Yes and more so. India is a great country and we enjoyed its sights. We especially enjoyed meeting the people with whom we work in India. The church leaders are fine, capable people. The Christians in the many congregations and mission stations are friendly, sincere and joyous. We will long remember the happy smiling faces of all the children. All welcomed us with open arms and garlands of flowers. The nurses at the different hospitals and public health centres are fine, friendly women. One admires them for choosing to work in their own communities rather than going to the cities where pay is probably better and there are other attractions. The CNI is doing a good job in education and public health. The literacy rate among the Christian Community in India is much, much higher than the national average. It makes one feel that the Christian mission has been very worthwhile.

This account of the tour has only skimmed the surface. There are people, events and impressions, too many to mention. All make up the picture of a wonderful and memorable trip.



Visiting Children Who Are Ill

by BROWN MILNE

Any discussion on ministry to the sick would have to include something about ministry to children. Children get sick, sometimes they must be hospitalized, children sometimes die. This aspect of illness carries more emotional overtones than any other. We do not like to see suffering in anyone, especially those who are young and not aware of what is happening to them. We continue to harbour some feelings about illness and death as being a punishment for sin. Our usual reaction is: why should this happen to one who has not had an opportunity to live? to one who doesn't yet know what sin is? Pediatrics is one area in a hospital that is often avoided. We rationalize our feelings by saying: they are too young to understand the purpose of a visit anyway. Besides, a sick child serves even more to make me realize how helpless I am, so I avoid it.

In visiting children there are three areas of importance: 1. the child who is ill, 2. the child who is terminal, 3. the child who suffers the loss through death of a close member of his/her family.

Anyone who is hospitalized has feelings of isolation, being cut off from the rest of the world. These feelings are intensified with children. When mother and dad go home, this is interpreted as abandonment, I will never see them again. It is also interpreted as punishment, I have been bad, that is why I have been left here. I don't remember being that bad, it is unfair. Children learn very quickly that white coats bring pain. They react, often violently, to anyone dressed in white.

What children require is constant reassurance that they have not been abandoned, they will not be left there for the rest of their lives. This is done best by parents. Children grow up in the security of their parents, at this time in life they need that security and comfort more than at any time. To open their eyes after surgery and immediately see a familiar face is the best therapy available.

This is where you, also, can do a good job as a hospital visitor, especially if the child is known to you, if you are a familiar face. To be there to hold his hand, to play a game with him, to take him for a walk down the hall, to read a book to him, and most of all, to assure him that you will be back. These so called little things can do more to comfort a child than anyone can imagine.

What about a child who has a terminal disease? They have observed death, a pet being run over by a car, a T.V. program where someone is shot with lots of blood and agony all over the place, a cat catching a bird and we all known what a cat does to a bird. Death, then, means mutilation, being crushed and torn apart, with a lot of agony and suffering thrown in.

First of all, you can answer the questions they ask honestly, but only give as much information as their little minds can absorb. Don't elaborate. "Am I going to die?", answer: "we are all going to die someday, but you are not going to die today". "What is it like to die?" . . . "it is like going to sleep". Simple, yet honest answers that their minds can accept.

Children usually talk in literal language, try to hear the words, as well as the meaning that may lie behind those words. If the question is asked, you can assure them that when they die, they will not be alone, emphasize that death is like going to sleep.

Please do not talk about heaven or going to be with God. Their minds as a rule cannot accept such concepts. They do not want to go and be with God, they want to stay here with mommy and daddy, you could end up with the opposite result, a fear of God, anger towards God that He would take them away, again, as a form of punishment. This would have little consolation for a child.

Early in infancy a child can sense when he is making people tense and angry, which makes him hesitant to reach out for comfort and consolation. They learn early that to talk about death makes adults aware of their own sense of helplessness and reminds them of their sadness and grief. In a real way we can set the tone of a visit if we allow our own feelings to become so readily available and visible.

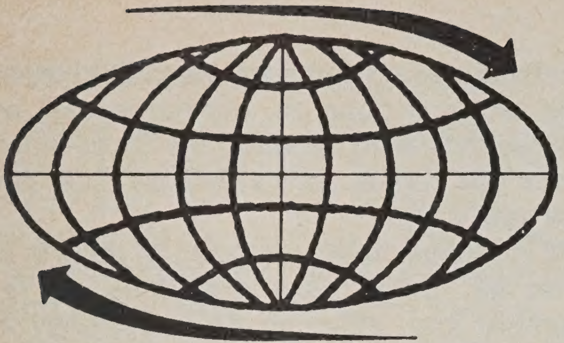
What we can do before we enter the room is try and focus our thoughts and attention on the child, not on our own feelings, go into that room with the confidence that we, in even a small way, will be able to be of comfort to that sick child, regardless of what may come about during the visit. If you feel like crying, try and wait until you are outside the room.

When a child has lost a close member of his family, honesty is still the best policy. Do not go into a great theological discourse, say very simply, grandma has died, she won't be here any more. Children observe death every fall when the leaves die and fall from the trees, only to spring again to life after the snow has gone. A child will hold a funeral service for a bird, confident that next spring the bird will come out of the ground and fly away. Death is not final to them, grandma will come back again.

That is why we say to children, mommy has died, she won't be here any more. Don't burden them with too much information, if they ask, you can say, but mommy is happy, she will be alright, don't worry about her. There might still remain a feeling of punishment over something that happened, I was bad, that is why mommy was taken away from me. If you sense this feeling in the child, by all means be honest with them. I don't know why mommy died, I will miss her very much too, I want to have her back again too, but I know that she will not be here.

Should children attend funeral services? I believe they should. We want to take away as much of the mystery surrounding death as is possible. By sending them off somewhere while we attend would serve to heighten the mystery surrounding what is happening. It has already been proven that a funeral service helps people vent their feelings, and come to a better realization of the finality of death. It is a therapeutic event. I see no reason why children could not also benefit from the experience.

One final word, I have found children to be easier to visit than adults. They have not as yet developed the hang-ups on illness and death that we as adults have. They can respond very readily to an open, honest approach. You will find it a rewarding experience.



in the world

by Marjorie Ross

Last month we gave the whole continent of Africa the "Once over lightly" treatment, with the exception of the most newsworthy part—the south. This is our topic for this month, and I would suggest you refer to last month's map for the location of the places we mention.

FIRST—TWO EX-COLONIES

On either side of the continent are the two former Portuguese colonies—Angola and Mozambique. Their independence is scarcely a year old, and their internal conflicts, particularly in Angola, are still continuing. One of the very first columns I wrote in this space—November 1974—was devoted to Angola and Mozambique, and their former ruler, Portugal, and much of what I said then would still be valid. There does not seem to be much point in repeating it again. It is interesting, looking back, to see how accurate the prophesies have been—first of the collapse of the Portuguese empire, which was supposed to go on forever, and now the capitulation, at least in part, by Ian Smith in Rhodesia, to the demands of black leaders for black self-rule, *soon*. The same people are prophesying ever-mounting violence, race riots and strikes in South Africa, culminating in all out war. We must pray that somehow this can be averted, and yet the protests in South Africa this year were the largest in years. It may be the curtain going up—or it may not.

However, before we get in to the enormous subject of South Africa, let us look briefly at Rhodesia—or Zimbabwe as we will be calling it, sooner or later.

RHODESIA/ZIMBABWE

Zimbabwe is the African name of the country which Cecil Rhodes, the great empire builder, called after himself. He secured the area, including Zambia, (formerly Northern Rhodesia), during the time when the European powers were carving up Africa and there was a race on between Germany and Britain for control. After the First War, when Britain took German possessions in East Africa—just like a continental Monopoly game!—the British empire stretched from South Africa up to the protectorates of Sudan and Egypt. Rhodes had dreamed of a Cape to Cairo railway and, in fact, the railway was built to run up as far as Zambia's copper mines. As we saw last month, the politics of the present era demanded that Zambia's government, at great expense,build another railway to run east to a Tanzanian port, so that her economic lifeline would no longer run down through white Rhodesia and South Africa.

During the early '60's, when Britain was helping all her African colonies towards independence, she tried to link small colonies together into federations. The idea was that economically weak units should combine to make a country that had some chance of making a go of it on its own. Britain tried to put this theory into practice in several parts of the empire, but from the perspective of 1976 it falls into the category called "good ideas that didn't work". Local autonomy and self-determination won out over loyalty to larger units which had just been newly created. In the case of the Rhodesias, there were very serious differences between the local governments of the two colonies before independence. Zambia's small white population was willing to follow the example of the white settlers in Kenya and Uganda and agree to a "one man-one-vote" constitution, which of course meant that they became a tiny political minority, although they retain considerable economic power.

The local government in Southern Rhodesia, under Ian Smith, refused to agree to this type of constitution because, having a slightly larger white population (although they are still outnumbered by blacks at a ratio of 20:1) they wanted to retain control of the country for themselves. Britain felt that she was under an obligation to the black inhabitants of the country and refused to grant independence to Southern Rhodesia on these terms. Actual control of the country lay with Ian Smith; legal control was in British hands. A stand-off dragged on for a few years and then, in 1965, Ian Smith declared a *unilateral declaration of independence* (referred to frequently as UDI) which simply meant that he told the British governor to go home and said that, as far as Rhodesians were concerned their status as a colony was ended. South Africa's economic and moral support has kept Southern Rhodesia going for the past twelve years, despite the economic sanctions imposed on it by the United Nations.

In the past year, Smith has obviously decided that the time has come to negotiate, with Britain, and with the black leaders, to get the best possible deal for white Rhodesians that he can. At the moment the question is how long it will take to hand over control to a black government—Smith holding out for a date several years off, the black leaders wanting it next year. However,the black leaders are not, at the moment, able to present a united front, which gives Smith a great advantage.

Anything I say here about the Geneva negotiations will be out of date by the time you read this. Meanwhile, the blood-shed continues along the borders of Rhodesia. The longer it goes on, the harder will be the reconciliation between the races when black rule comes, as it inevitably must in a few year's time.

It is helpful, when we listen to reports of what Mr. Smith says and does, to remember that, although he is currently in the limelight on the world stage, he is actually the spokesman for only 255,000 people—fewer than live in many Canadian cities. The man elected mayor of London or Hamilton does not claim to be a world figure. Mr. Smith does, and he is not of that stature.

When we were in Nigeria, in the late '60's, we had a visit from an American church official who had just left Salisbury after a meeting with Smith's government. We asked him how he would describe the Rhodesian leaders. He said, "If you've ever had anything to do with a not-very-progressive county council back home, then you know exactly the kind of people Ian Smith has around him. Despite all the fan-fare, they are just plain small-time, competent to deal with roads and storm-sewers, but not much more."

And now we come to the heart of the matter . . .

SOUTH AFRICA

The 1600's saw the beginning of European colonization of the New World. The French, the Dutch, the English all planted colonies in North America. At the same time the Dutch sent a little group to the tip of Africa—the Cape of Good Hope. All these colonies became part of the British Empire in the course of the next century, and in some places, like New Amsterdam, the first colonists lost their identity in succeeding waves of English immigration. In other places, like Quebec, and like South Africa, the original settlers retained their language and culture, although, cut off from their motherland, they developed on separate lines.

AFRIKANNERS VERSUS ENGLISH

Almost 200 years after the first Dutch colony was established, English colonists came into the Cape Provinces and disrupted life for the Boer farmers. Determined to retain their identity, they migrated north in the Great Trek which reminds us of our prairie wagon trains, and pushed the African tribes—the Bantus and the Kaffirs-back in a series of wars. Dutch-English friction continued and, as we all know, erupted in the Boer war at the end of the last century. The Boer rebellion—they wanted an independent republic of their own—involved the whole of the British Empire for three years. Although the Boers eventually capitulated, very little was resolved and the tension continues between Afrikanner and English in South African life.

After the last war, the Afrikanner party, the Nationalists, took power and began to implement their racial doctrines. The increasing criticism they received from the outside world led to South Africa's withdrawal from the Commonwealth and the United Nations. She is doing it alone, just the way the Boer farmers hoped to 75 years ago.

South Africa's racial policies have the terrifying quality of logic, once you accept their starting point, everything follows in logical, reasonable sequence. But, as often happens with social theories which someone has conceived in the abstract, there is a flaw in the basic premise, and every logical step is just one more step in the wrong direction. After thirty years of moving from A to B to C in their racial policies, the South African government is making decisions which would be ludicrous if they were not so tragic. They are making plans which cannot possibly work out, and yet, their determination is such that they will reshape whole communities, and dislocate thousands of lives to make the people fit the theories.

APARTHEID

What are these racial policies South Africa is pursuing? They are summed up in a word—*apartheid*—which means "separateness". In any discussion of apartheid remember that what is being kept separate is not two equals but a black population which is four times the size of the white. The figures are 16 million blacks to four million whites.

Here, very briefly, is an outline of the logic that has led the South Africans to the position they are in to-day.

1. **Racial purity**. At the heart of the matter—providing much of the emotional force for apartheid—is the Afrikanner's fear, born of 300 years as a tiny white minority in a black continent, of losing their racial identity. Intermarriage is therefore abhorrent, and it follows that all social contact must be kept to the absolute minimum.
2. **Black labour vital**. But the Afrikanner knows, that much as he wants to keep the black throng at a distance, his standard of living, and his industrial economy, rests on cheap black labour. He must have them—but as workers, not as fellow-citizens.
3. **Migrant workers**. While black workers get along on a fraction of what their white counterparts receive, their salary is still many times more than workers receive anywhere else in southern Africa. Migrant workers stream in from Malawi, Mozambique and elsewhere on a contract basis. This gives the South African government planners the best of both worlds. These people provide the labour, and make no claims on South Africa. The migrant workers have no right to make claims because *they are not South Africans*. Why not use this as a model for dealing with their own black workers?
4. **Homelands**. 40 years ago, the South African government made a deal with its black population (4/5ths of the whole, remember). In return for the loss of the vote in the one province of South Africa where

they had been granted it, the homelands, or native reserves—much like our Indian reserves—were doubled in size. That sounds impressive, but the actual area went from 6% of South Africa to 12%!. Having increased the size of the "black areas" the government proclaimed the fiction that all blacks had their legal home in one of the homelands and were only in white areas—cities, mining districts—as workers by permission. This provides the legal basis for a great apparatus of legislation and regulations that restrict the black population, and any white citizens that might disagree too vigorously with the government.

5. **Bantustans**. The terrible logic has not yet reached its fantastic conclusion. It would impress the gullible observers in the outside world, and end forever any obligation on the part of white South Africa to share with the blacks the fruits of their labours if these homelands were actually to become independent countries! There, the Africans can be their own masters, and can travel to work in South Africa under just the same terms as the Malawians and the others. Unfortunately, all the homelands but one really consist of small reserves intermixed with white areas, and creating a national state out of them is going to strain the ingenuity of even the South African government. However, one homeland, called the Transkei, is only in three pieces, and one of them is quite large and even has a seacoast. So, it has been made the pioneer of South Africa's Bantustans and was formally declared an independent country in October of last year. South Africa has announced that it plans to create a series of Bantustans—small friendly African states lying along its borders.

I can safely leave an estimate of the true degree of independence—economic or political—which the Transkei will enjoy to your imagination. Thus far no country has recognized it, and it seems unlikely that any will. But non-recognition of the Transkei seems a negative response. Is there anything positive that can be done about the tragic situation in South Africa? Even more basic, is there anything we should be doing? Is this a case of having to be sinless before we cast a stone? Many of these questions of attitude and judgment have been troubling me, and I want to thrash them out with you, not just with regard to South Africa, but also with regard to other "areas of injustice". But that will have to be next month!

QUARRIER'S HOMES

by ISOBEL OLD

Under the title "A Conversation with Mrs. Jean Morris" in the October 1976 issue, many readers of "Glad Tidings", must have had their interest aroused by references to the Children's Village, or Quarrier's Home as as it is perhaps better known.

William Quarrier was born in Greenock, Scotland in 1829. His father died three years later and when William was five his mother and he moved to Glasgow. Life was hard for them, but when seventeen William became a dedicated Christian, interested in the souls and bodies of men, women and children exposed to the hardship and poverty of Glasgow at that time. His ventures, to ease the lot of children in particular, led to his founding the present Children's Village at Bridge of Weir, situated between Glasgow and Greenock.

Up to 1975, more than 28,000 children have passed through Quarrier's, and the work of improvement and expansion still goes on. Years ago most of the admissions were orphans, but to-day 85% come from the all too familiar "broken home". This results in these children carrying burdens of rejection and shame. Many are deeply damaged emotionally. The "broken home" always results in a "broken heart". When we lived in Glasgow, a widow with two children, who was a member of our congregation, decided that she would offer her services as a house-mother, so she and her children went to Quarrier's, and made their home with the children in one of the 43 cottages, for a number of years. When they left, there went with them a young man in his teens, legally adopted and a much-loved member of the family.

The members or our congregation paid numerous visits to Quarrier's during that period, and the minister and choir took part in the Sunday Services which the children attend in the beautiful stone church, complete with steeple and clock, Before the service we would gather with the children for tea and fun. Then it was a matter of faces and hands to be washed before setting out on the pleasant walk through the tree-lined paths to the church.

There was one little girl of seven who attached herself to us and of whom we became very fond. We took her on holiday with us several times and she came to our home for week-ends and on other occasions. She was a victim of a broken home. Her parents rarely came to see her, or even enquired about her.

The atmosphere in each cottage is that of a large happy family. There is the house-mother or parents. The latter is the ideal, but it is not every couple who will give up their own home for such work, rewarding though it undoubtedly is. The children are well fed and beautifully clothed. They wear uniform, because all, or nearly all schools in Scotland have uniforms, and for a child to go to school otherwise clothed, would arouse comment which could disturb these children further. Parties call for special dresses and clothing, as do after school hours, and the children lack for nothing in this respect.

One of Quarrier's great triumphs is an Epilepsy Centre in the village, where 150 adult patients from all over the country live. These are acute cases, where living on their own would be impossible.

Where does the money come from? The local authorities send pay maintenance and so do some of the parents. There is vested income, rents, and so on; also legacies and donations from people unknown. Quite a few come from Canada—a lot of the children emigrated to Canada in the 1920's. Scottish industry gives much support too, but the almost unique facet of Quarrier's continuing success is the fact that money is neither requested nor advertised for, but through prayer and faith the needs are always met! Our house-mother friend told us of the occasion when they had no potatoes, but after prayer, one of the neighbouring farmers delivered several sacks to the door!

When you go to Scotland, visit Quarrier's on a Spring day, when the tulips and the wallflower are scenting the air around the stone—built villas (called cottages) and the trees have just put forth their fresh green leaves. Listen to the children's shouts and laughter as they rush home from school; the clatter of tea cups from an open window and the smell of hot toast. Delight in the delicacy and colour of the apple blossom as it gently falls from the trees giving promise of the fruit to come—a sign perhaps of young lives finding a chance to grow and bloom and bear fruit of Christian living in the world they must enter in a few years.

A Valentine's Wish

by NINETTE DI GANGI

February is not only the month that includes St. Valentine's Day but is the month of our first grandchild's birthday. Two short years ago she was a helpless baby—now she walks and talks and can even say "no" loudly and clearly!

It seems hardly any time at all that we were the new parents—struggling, as we all have, with learning how to nurture and train these young ones committed to our care. Did we teach our children the right things so that they in turn can teach their children? Did we stress the essentials and instill in them by word and deed the values that they will now need to train this next generation?

When children are young there are a great many "don'ts" necessary to protect them from harm. Our children knew we loved them and the rules we made were because we didn't want them to get hurt. Surely not a single parent would want their child to find out by second and third-degree burns that fire is dangerous! Much better to have a "commandment"—Don't play with matches, fire is dangerous!

Just as we made rules because we loved our children and sought to protect them from harm, so God has set down some basic rules to protect His children from coming to harm. He is our ultimate example. We were made in His image, we are His children. The rules He has made are for our good—not to deprive us of forbidden joys and pleasure. God's ten commandments were set down not just for Moses' day but for all time and for all ages. They are set down by a loving and concerned Father who knows the world we live in and knows us better than we know ourselves. They are there to guide and direct us so that we will be spared much pain and anguish. Have we obeyed Him as we wanted our children to obey us?

Christina's world will be much different than her grandparents. But some things never change. She will need the love of mother and father, the security of parents who love each other. But most of all she will need to know God's love, because whether we lived in the roaring twenties, the depressed thirties or have to live in the swinging seventies and unknown eighties, we all have the same needs—

a need to love and be loved,
a need to know forgiveness when we have failed,
a need to begin anew after each failure.

Knowing God as our loving Father, who not only made rules for us to live by, but has shown us His love and mercy as revealed in Jesus Christ, meets these basic needs. He has lifted us up when we have fallen, set our feet back on the right path, and given us the needed encouragement and strength to go on.

Valentine Days come and go and even the best of human love may fail, but He will never leave us nor forsake us and He loves us with an everlasting love.

OFFICERS' ODDMENTS

". . . Fallout over the Pacific . . . the British £ is down . . . the bottom has fallen out of the cattle market . . . the barometer is falling. . . ."

So many "down" things over the radio of a February day! Of all months, February can be the "downest", with its storms; power shortages warnings; coats, boots, scarves, winter head-gear every time one puts nose out-of-doors.

BUT—a GOOD month to write gay letters to shut-ins; to ring their doorbells, armed with cheerful chatter, and carrying a jar of last summer's red currant jelly. Be their Valentine!

A GOOD month for NEW PRESBYTERIAL OFFICERS to seek advice regarding their new duties. At the Annual Meetings in progress this month, button-hole your predecessor, or, again, consult the Educational Resource Person who will be at the meeting and who is most willing to sit down and talk things over.

A GOOD month for NEW PRESBYTERIAL OFFICERS to introduce themselves to their constituents in the Local Groups, the "grass-roots" of W.M.S. Let your Group counterparts know who you are, your hopes, your problems. Where it can't be done in person, how about a letter? It can be very much you. Correspondence with them may help solve some of their problems. We should not be a faceless Society, even though muffled up in Feb.

A GOOD month for research. GROUP MEMBERS—Is there a sleuth in your midst? To research, for instance, Christian Literature, that little-known phase of W.M.S. outreach? Those long winter evenings, the W.M.S. Blue Book (for the year 1975—pp. 1, 15, 30, 31), the January, 1977, "Glad Tidings" (see Estimates, p. 7)—and the sleuth (perhaps you yourself?). It could take all winter and be as fascinating as family-tree search. A request to the W.M.S. office will bring forth further information. Findings, in capsule form, could be a part of future meetings. Get to know this part of our Christian challenge.

Congratulations

Recently several Presbyterials have arranged to have complimentary Glad Tidings subscriptions sent to leaders in churches where there may not be a group and where they are not receiving Glad Tidings. It is hoped this will stimulate interest. Well done!

wms highlights

Alberta Synodical Sub-executive. . .Meets

On October 16th the sub-executive of the Alberta Synodical met in Calgary for a dual purpose—to hold a very brief business meeting and to accept the invitation of the Alberta Synod to attend their Workshop on Congregational Life at St. Giles Church.

Mrs. Hazel Milson, Synodical President, was on the floor to present her report at 9:00 a.m., then 23 W.M.S. women drove over to Chalmers Church where they met for a brief business meeting. Miss Maisie McChesney, a delegate to the Northwest International Christian Mission Conference, gave an explicit report on the Conference. The theme had been: "Seeds of Hope in (1) Pilgrimage towards Peace, (2) Torment to Triumph in Southern Africa." Rev. Elijah Lumbamo of Africa was the mission speaker. We then rejoined Synod members before noon for their Workshop which was worth-while. A number of us were able to attend the dinner on Saturday evening and the impressive Communion Service taken by the Moderator on the Sunday morning.

Barrie Presbyterial

Sprays of fall leaves, wild flowers, produce from the garden and fall preserves created an appropriate harvest setting at the Presbyterian church at Vankoughnet for the annual section #5 meeting of the W.M.S. (Muskoka) - Barrie Presbyterial.

The W.M.S. ladies of St. David's hosted the ladies from Port Carling, Bracebridge, Gravenhurst, and Huntsville and shared in fellowship and reflection on the theme 'He is my brother'. The delightful junior choir opened the devotions singing 'Come let us worship'. Betty Kay Boyes led a moving service and prayer and candlelighting, aided by a member from each group present.

Mrs. Irene Boyes as sectional vice-president and president of St. David's W.M.S. welcomed the groups and guests. Encouraging reports from the groups were received and the many different projects undertaken by the several groups indicated their diversity of interests. The ladies were encouraged to pursue forming more children's and youth groups and a closer dialogue within the area.

Speaking of her experiences in Zambia, Mrs. Adele Kee, of Orillia, delighted her audience with music and slides. She and her husband served for three years in Zambia using their medical talents and ministering also to the Christian call. Mrs. Kee spoke of the need to 'understand' our brother and accept him.

The 1977 annual meeting will be held at Port Carling in September.

100 Years of Christian Mission Work

Kenyon Women's Missionary Society, Dunvegan, Ontario, celebrated 100 years of Christian Mission work in October, 1976. They were joined by their many friends of Glengarry Presbyterial. The President, Miss Olive Ferguson, presided at the worship service, Phillipians 3, 1-16 was read, several members gave a welcome, and the history of Kenyon society was read in commemoration of faithful members departed. Greetings and good wishes were read from Council, Synodical, and Glengarry Presbyterial. The Rev. Delbert R. Chatreau, minister of Kenyon, introduced the speaker, the Rev. John Forbes of St. Columba church, Kirkhill.

After the meeting a social hour was held, an Anniversary cake was enjoyed and the Junior choir of Kenyon entertained. Five granddaughters of Charter members were present—they are: Mrs. Alpin MacGregor, Martintown; Mrs. Archie Munro, Maxville; and Mrs. Forbes MacKinnon, Mrs. John W. Fraser, Mrs. Dan N. MacLeod, all of Dunvegan.

News From Leamington

Earlier this month, the Margaret Ramsay Auxiliary, W.M.S. held their installation of officers at Knox Church, Leamington. Present as installing officer was Mrs. Edith Mee, President of the Chatham Presbyterial and a member of the local congregation.

Mrs. Mee was doubly pleased to be the installing officer, as she had the pleasure of installing her daughter, Mrs. Carolyn Reid, as president of the Margaret Ramsay Auxiliary.

Following the installation of officers, past president Mrs. Jean Buchner, was presented with a Life Membership Certificate in the W.M.S.

Dundalk, Bruce and Grey Presbyterial Life Membership Presentation

The Women's Missionary Society Auxiliary of St. Andrew's Presbyterian Church, Swinton Park, at their May meeting presented a Life Membership to one of their esteemed members, Mrs. Harvey Sutton. Mrs. Harvey Sutton and her husband left our community in August to undertake Missionary Study and Service with the New Tribes Mission in Pennsylvania, U.S.A. Our prayers and good wishes follow the Suttons in their new life in Mission work.

Montreal Presbyterial

The Fall Open Meeting was held on Saturday, September 25th in Riverfield Church. Approximately 165 members turned out for this special day held each year in a country church. Mrs. Olive Craig of Riverfield led the devotions. A delicious luncheon was prepared and served by the Mission group of the church and an added attraction was a fine display of work by their Children of the Church group.

Theme of the Meeting was Revive us O Lord.

Miss Mary Whale was guest speaker.

A skit presented by the officers of the Presbyterial wearing "hats" of their own creation to represent their office, explained their particular official function in hilarious and poetic fashion, adding a fun touch to the day and succeeding in filling *one* vacant office.

Tribute was paid to Mrs. W.B. Leatherdale (on the occasion of her retirement) in the form of a gift of a handbag with a generous enclosure from the members of the Women's Missionary Society of Montreal Presbyterial. Written tribute from Dr. Richie Bell, former Clerk of Presbytery, recalled her untiring and faithful Christian service as hospital visitor. Her happy face will be missed by patients in hospitals throughout the city of Montreal.

BWM NEWS

Rev. Richard Fee has been studying while awaiting his visa to go to Nigeria. In January he will go to Selly Oak Colleges, Birmingham, England for at least one module of training for mission from January 10 to 31 after which he expects to proceed to Nigeria.

Dr. and Mrs. David Irwin have been accepted for a teaching assignment at University College in Port Harcourt, Nigeria this month. They journey to Nigeria via Scotland where they spent Christmas at Mrs. Irwin's home.

Study has been arranged for **Miss Catherine Watson** through Knox College. She will attend a Seminar on Clinical Pastoral Education at the Toronto Institute for Pastoral Training.

Rev. Ronald and Mrs. Archer will return to Canada from Taiwan in February.

Rev. Terry and Mrs. Samuels will terminate their service in Taiwan and expect to return to Canada shortly.

Miss Lillian Wilton will return to her assignment in Central Asia early this month after having completed her studies at Toronto General Hospital.

Mr. and Mrs. James Whitefield are serving in the church offices at 50 Wynford Drive in Finance and Administration for the Board of World Mission and The Second Century Advance.

In Remembrance

Mrs. Daisy (Thorburn) Martin
St. Andrew's, Barrie
(Formerly of Knox, Sudbury)

Mrs. Oliver G. Anderson
Knox, Belgrave

Mrs. Milne (Grace) Jamieson
St. Andrew's Hespeler, Cambridge

Mrs. Muriel Keith
Cook's, Chilliwack

Mrs. E.M. Irwin
First, Edmonton

Mrs. A.T. (Katherine) Kinnaird
First, Edmonton

Mrs. Douglas McCallum
Knox, Guelph

Miss Elsie McEachern
St. Andrew's, Lindsay

Mrs. Etna Day
Knox, Milton

Mrs. Delbert Dillabough
Presbyterian, Morewood

Mrs. Thomas R. McLeod
Knox, Oakville (Formerly of
St. Andrew's, Owen Sound)

Mrs. Charles Anderson
Presbyterian, Orillia

Miss Margaret Johnston
Presbyterian, Orillia

Mrs. D.T.S. Thomson
Presbyterian, Orillia

Mrs. Wm. Davidson
First, Port Colborne

Miss Elsie Little
St. Paul's, Simcoe

Mrs. Emma Crozier
Knox, Westport

Mrs. Lucy Brown
Knox, Windsor

NEWS

Christian Conference of Asia Community Motivators Workshop

JAKARTA (CCAN)—"The church participates (in development) through a few who are assigned the task of Development in the name of the Church. These special people flit about attending conferences, write reports and hunt for donor agencies. They have little contact with the people in the churches and in most cases no intimate touch with the grass roots people either."

This is how Alex DEVASUNDARAM, CCA Consultant for Hunger (in the Indian Sub-continent), describes the "development bumble bees" - people full of activity and ideas, buzzing around, hitting a new idea here and there, falling down for a while and again starting the mad buzzing around again. And yet for all the frenetic activity, it is unable to escape through the open window which it cannot see.

This critique of the "development set" was heard at the recently concluded CCA Workshop for Trainers of Community Motivators, held here in October. 20 other participants shared reports of their personal involvement in local situations of community organization and motivation in India, Sri Lanka, the Philippines, Indonesia and Australia.

Participants at this workshop, convened by the CCA Development and Service desk, explored two specific areas of interest and concern common to all: the theological basis and goals of community motivation and methods and training. Half of the Workshop duration was spent in the Community Motivators Training Centre in Cikemba, some 130 kms south of Jakarta, a project of the Indonesian Council of Churches Development Centre which trains community motivators—defined as "those who with their personal integrity are able to motivate others to tackle development".

The Workshop examined the meaning of community motivation in the various local situations represented by participants and the problems of motivating communities towards a consciousness for change and development. Participants also shared their definitions of the sort of community they were aspiring to foster in the context of the various forces at work within existing communities.

Despite the variety of experiences shared, there was common awareness that the political and cultural dimensions of life cannot be separated from each other, especially when authoritarian governments appear to be the rule rather than the exception in Asia and when the church's concern for the oppressed is realized.

Panorthodox Council First In 1200 years

Chambesy (EPS)—Thirty Orthodox bishops from 13 countries concluded November 29 a week-long planning conference here for the first Pan-Orthodox Council in 1200 years by adopting a ten-point agenda for the historic meeting. Yet to be decided in other preparatory consultations are the exact date (several years from now) and location of the Grand Council as well as additional procedural questions. The last such council or synod in which the Orthodox churches participated was held at Nicea in 787, before the great schism of the 11th century left the Orthodox and Roman churches split over dogma.

'LORD JESTERS' DID A REAL JOB

REGINA (CCP)—Nine church properties in Saskatchewan now look better inside and out, thanks to a summer of work by six Anglican young folk calling themselves "The Lord's Jesters".

They chose the name from a story about St. Francis of Assissi, who was called by God to "repair my church" in a spiritual sense, and who before preaching would, with his followers, gather crowds by staging entertainments outside the city walls. They were known as the Lord's Jesters.

The idea was hatched after a youth conference last spring in Moose Jaw. Letters offering help in cleaning, repair, and painting projects were sent to every priest in Saskatchewan. There were 18 replies and the list was finally cut to nine.

It was a faith venture. Parishes transported the team from place to place and provided hospitality. An emergency fund made available by the Diocese of Qu'Appelle was never used. "We never asked for money, we were never broke, and we had nothing left."

NATIONAL CHRISTIAN COUNCIL OF JAPAN WOMEN'S CONFERENCE

The road to clear purpose and organization for the NCC Womens' Committee was plotted out during the annual meeting in November. Emphasizing the theme of "the role of women", the participants clarified the immediate goals and problems of their Christian mission in the world.

Rev. Watanabe Itoko opened the meeting with a Bible study from Mark 35:44. She stressed the need for the church of today to focus on the grace of the cross and the word of God. Participants felt this should be the basis of the church mission, not the goal. Standing on this foundation, their duty as Christians concerns human welfare.

Ruby Korver and Fujioka Mieko, back from the recent Asian Church Womens' Conference in Korea, reported on the need for increasingly ecumenical fellowship among Asian women. This would open more concerns to the group, which now mainly focuses its ecumenical activities on support of the Asian Rural Institute, Korean A-Bomb victims, and church women in Taiwan. Because the World Day of Prayer is the most ecumenical event for women throughout Japan, the committee agreed to emphasize this day as the starting point for their increased fellowship.

ROYAL COMMISSION ON NORTHERN DEVELOPMENT DEMANDED.

TIMMINS, Ont. (CCP)—Church leaders are requesting a Royal Commission to inquire into development of natural resources north of the 50th parallel.

They include Anglican Archbishop James Watton of Moosonee, Roman Catholic Bishop Alexander Carter of Sault Ste. Marie; Dr. A. Lorne Mackay, moderator of the Presbyterian Church; Rev. Lorne Walsh of the Toronto Conference of the United Church and Dr. Otto Reble, president of the Eastern Canada Synod of the Lutheran Church in America.

"As pastoral leaders of our Churches in Ontario, we support the Grand Council Treaty No. 9 people in their request for a Royal Commission inquiry into resource development north of the 50th parallel," a telegram from the men to Premier William Davis read.

"The proposed government study under the Environmental Assessment Act is far too narrow and limited in its scope to do justice either to native people of the north, or the rest of the people in this province.

"What is at stake here is the future of Northern Ontario. A full, independent study of the social, economic and environmental impact of resource development north of the 50th parallel is essential at this time."

The church officials say they want an inquiry along the lines of the Berger Commission inquiry in the Northwest Territories. That inquiry held public hearings throughout the Northwest Territories, as well as in southern Canada.

A CHALLENGE TO FIGHT BARRAGE OF FILTH.

TORONTO (CCP)—Archbishop Philip Pocock of Toronto has challenged "concerned people"—particularly Catholics—to speak out against the constant barrage of pornography in movies, theatres, the print and television media . . . "and even on the streets of our cities".

"Pornography of any kind is gravely wrong and the abuse of the gift of sex remains wrong no matter how common or well-publicized it becomes," the archbishop said in An Open Letter of Concern.

The letter was published as an advertisement in major daily newspapers throughout the archdiocese. The letter initiated a parish campaign to fight pornography.

"It is time that we speak out and register our concern where it will be most effective, at our neighborhood stores, theatres, and by letting our government know our concern," the archbishop stated.

"I call on concerned people, particularly on my fellow Catholics, to refrain from patronizing these publications, theatres and places of business which encourage the pornographic.

"I ask their support in affirming what is positive and wholesome in the media and publicly opposing what is not. I urge them to pray for decency in the community—and the country."

Father Brad Massman, director of the Office of Social Action in the archdiocese, said the parish program to fight pornography is the result of months of meetings with provincial and civic officials as well as concerned citizens and organizations.

"All have called on the Church to speak out against the increasing proliferation of pornography in our community," Father Massman said.

He revealed that in meetings with the Ontario Attorney General's Office and with civic officials, the pornography problem was traced to its source—the federal government.

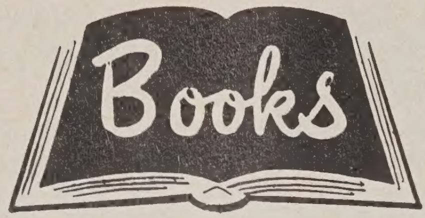
"It is a cop-out for the federal government to tell us that it is up to the local people to prosecute pornographic offences," Father Massman said.

"Ninety-five per cent of it comes from the United States and Customs officials have just looked away as it crosses the border."

Father Massman said Ottawa has abdicated much of its responsibility in this issue. He asked citizens to write to Prime Minister Pierre Trudeau to demand he do something about the flood of pornography into the country.

"We are asking our people to exercise their responsibility, both as mature Christians and as citizens of the community," Father Massman said.

"What could possibly be more effective than for various groups to go into their neighborhood stores and speak with the owners? They can make it very clear that they do not want this material sold to children and that they be placed out of reach and sight of both young people and the vast majority of adults who do not wish to see them when they are shopping."



Available from the
WMS Book Room,
50 Wynford Drive,
Don Mills, Ontario.
M3C 1J7

SONGS OF THE SERVANT
by HENRI BLOCHER
Inter-Varsity Press $2.95

The relationship between the Old Testament Scriptures and the New has been described in the following terms:

The New is in the Old concealed;
The Old is in the New revealed.

That assessment is well illustrated in this very readable little book by Henri Blocher. The author develops the proposition that the Servant Songs (contained in Isaiah chapters forty-two to fifty-three and related passages) provide us with the clue to the work of Jesus. They figure prominently in the Gospel narratives, in the preaching of Peter, of Paul, and of the other apostles. It was here, according to the author, that Jesus found the blueprint for his ministry.

One may not always agree with the author's conclusions—for example, that the biblical attitude of discipleship is accepting unquestioningly what we are taught—nevertheless, this is a very helpful book for a deeper understanding of the person and work of the Christ.

—Goodwill MacDougall,
Secretary, Church & University

THE WHITE MAN'S LAW
Illustrations by Ron Christiansen
Story by Christine Daniels and Ron Christiansen
Hurtig Publishers $9.50
A project of the Metis Association of Alberta ....

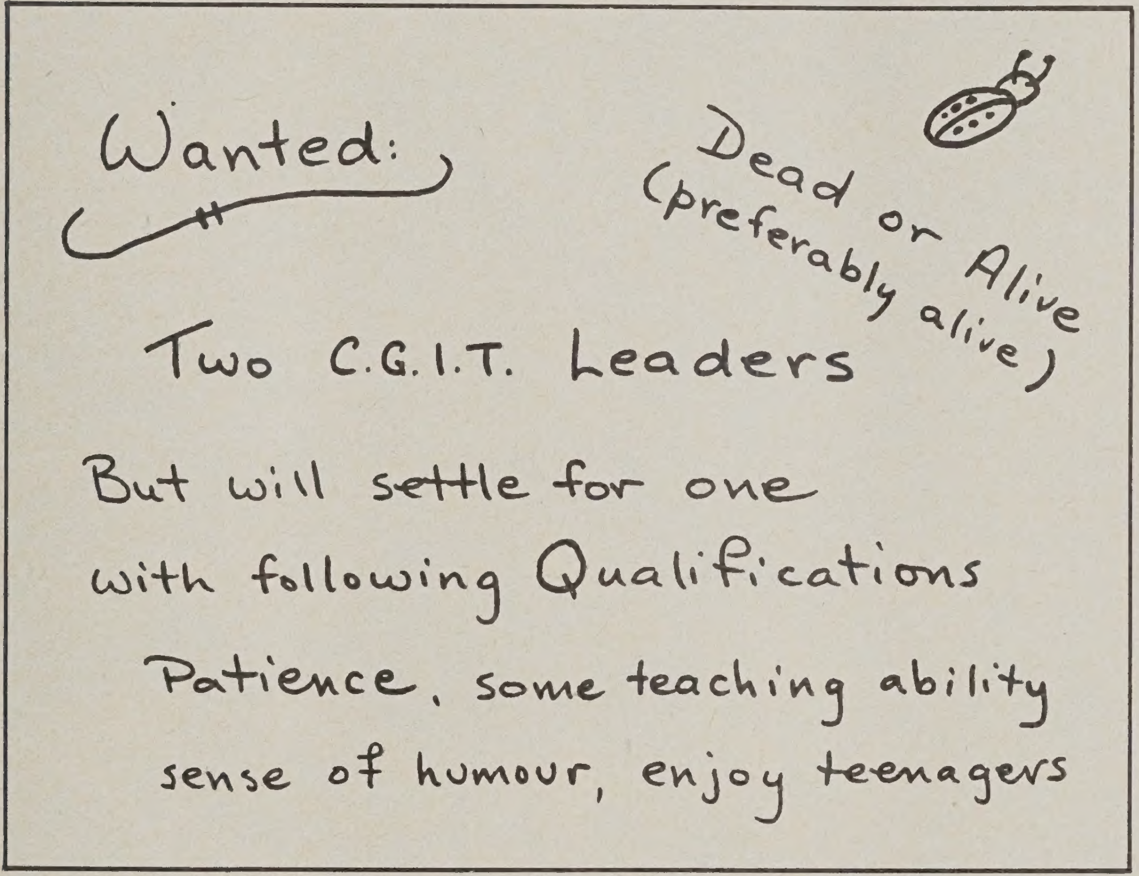
Eddy has returned home after a year in the city. He is troubled by what he has seen—the distress and poverty of his people—the unjust and cruel attitude of white people. His Grandfather tells Eddy about his own people and how their lives have changed since the white man came to live in this land. The older man has studied the laws of the white man and learned why they are made. With clear examples from his experience he makes Eddy understand why the Indians must learn and obey the white man's laws.

The story is written simply with a beautiful full-page coloured illustration opposite each printed page. The high quality of design, paper and content make the high cost reasonable. Do not be deceived by the appearance of a children's book. If read thoughtfully by every concerned Canadian, a much better understanding between Indians and white people may be achieved.

—Jean Dancey
Adult Secretary,
East Toronto Presbyterial

LEADERSHIP PROBLEMS?

Members of the Knox, Listowel (Ont.) C.G.I.T. group decided to take matters into their own hands and posted the following sign on their church bulletin board:



Wanted:

Dead or Alive
(preferably alive)

Two C.G.I.T. Leaders

But will settle for one
with following Qualifications

Patience, some teaching ability
sense of humour, enjoy teenagers

IT WORKED!
WHO COULD RESIST?

MARCH 1977

GLAD TIDINGS

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IN THIS ISSUE

Joyce Sutherland has participated in the church's ministry in Taiwan with her husband, Dr. James Sutherland

Marion Johnston is a member of the WMS Council Executive and lives in Belleville, Ont.

Clara Rosevear is a member of the WMS Council Executive and until recently chaired the Advisory Committee on Church Camping (Board of Congregational Life)

Christina Newstead is President of the WMS (WD)

TWO WAY MISSION is reprinted from ONE WORLD (a publication of the World Council of Churches) under the title "Vikmanshyttan's Tanzanian God-Parent"

PHOTOS

Cover: Peter Solbjerghoj, World Council of Churches

GLAD TIDINGS

MARCH 1977

VOLUME 53 NUMBER 3

KATHLEEN HUMMELEN
EDITOR

Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.
Member of the Canadian Church Press and the Associated Church Press.
Subscription rate $1.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings, Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.
Second-Class mail registration number 0606.

Church Women in Taiwan

by JOYCE A. SUTHERLAND

Over a hundred years ago, when Canadian pioneer missionary George Leslie Mackay began his work for Christ in Taiwan, then known as Formosa to the western world, he was convinced of two principles: one—only the power of Jesus Christ could break the pagan religious superstition and tradition that governed almost every area of Chinese life; and two—the most efficient and effective means of bringing Christ to the Taiwan people must eventually be through native-born Christian men and women. Taiwanese women were to play an important part in the life and witness of the Church.

At that time, the Taiwanese woman, like her sister in China, was locked in a social structure that gave her little freedom. From the moment of her birth, she was cast in a subservient role that could mean for her a lifetime of cruel bondage. The painful practice of foot binding at the age of four was a symbol of her status in society: she was a captive creature. Her education focused on household skills aimed at making her a good marriage prospect. From the age of ten she was confined to her home, away from the scrutiny of strangers, until at fourteen, a marriage was arranged, a sum of money paid for her, and she became the possession of her husband and his mother to use or misuse as they saw fit. How could these women, so jealously guarded, be reached and taught the Gospel of Jesus Christ? In time it became apparent that the native Bible woman was the most effective person in ministering to Taiwanese women and their families.

The Bible woman was usually an older lady, a grandmother, perhaps a widow, who having been confronted with the message of the saving love of Christ, had made the courageous decision to throw away her idols and publicly declare herself to be a Christian. Her gray hair commanded respect, and her maturity and experience gave her a deep understanding and concern for people. She visited women in their homes, comforted the sick and suffering, answered questions about the Christian chapel in their village and told about the Truth she had learned and how she came to cast away her idols. With a few months' training at the Women's Bible School she was able to instruct the women and children in the catechism, teach them to read the Bible in simple Romanized script, and gently and patiently lead them to Christ. The Bible woman was sometimes the means of bringing whole families to Christ.

In those early years of Christian witness in Taiwan, the Church was able to offer Christian women opportunities for fellowship, personal growth and service such as were rarely found elsewhere in Chinese society. Latent leadership ability was stimulated while it would otherwise have gone unrecognized. It was the Church's concern for the education of girls and women that brought about the establishment of residential girls' schools where, in addition to reading, writing, and classical subjects, students were taught Bible and catechism. Girls were welcomed in Bible schools and theological colleges where they could study Christian education, Biblical studies and theology, music and kindergarten teacher training. Graduates worked in the Church as evangelists, Bible women, teachers, and even ministers. (It might be noted here that women have been ordained to the preaching ministry of the Presbyterian Church in Taiwan for many years—long before our Canadian church decided to take such a step.)

Today this early concern of the Church for a liberated womanhood can be easily forgotten. Education is compulsory for all children through the ninth grade, and the literacy rate in Taiwan is very high. Universities and colleges are filled to capacity with eager young men and women. Women find employment in factories, offices, shops, and all manner of enterprises, and some are in influential places in business, education, and government.

In thinking of the contribution Christian women are making today in Taiwan, we must first consider the Women's Missionary Society which is a part of the structure of the General Assembly. At the national level, an executive secretary, Mrs. Betty Yeh, and the Assembly's Committee on Women's Work coordinates the work of Taiwanese and Aboriginal women throughout the island. Conferences are planned, study materials produced, and participation in Assembly projects encouraged. The Committee also publishes a monthly women's magazine which has inspirational articles, program helps, practical advice to mothers and homemakers, and news of the Society. At the Presbytery level, retreats, ashrams, and leadership training courses are conducted.

In their individual congregations, women usually meet one afternoon a week for programs which include worship, study, service projects and fellowship. Some groups have a sister relationship with an aborginal church, raising money and otherwise helping to meet special needs there. They do hospital and home visitation, volunteer to "man" the Life Line telephone for suicide prevention, and give their time to other service projects as the local need arises.

Of course, active church women also take part in other areas of congregational life. Some are ordained to serve as deacons and elders in their congregations—though few of these are elected to attend meetings of Presbytery or General Assembly.

Recently a new informal method of small group Bible study has caught the enthusiasm especially of some of the younger women. They meet each week for a time of sharing Bible insights that has become a vital, exciting experience for each participant.

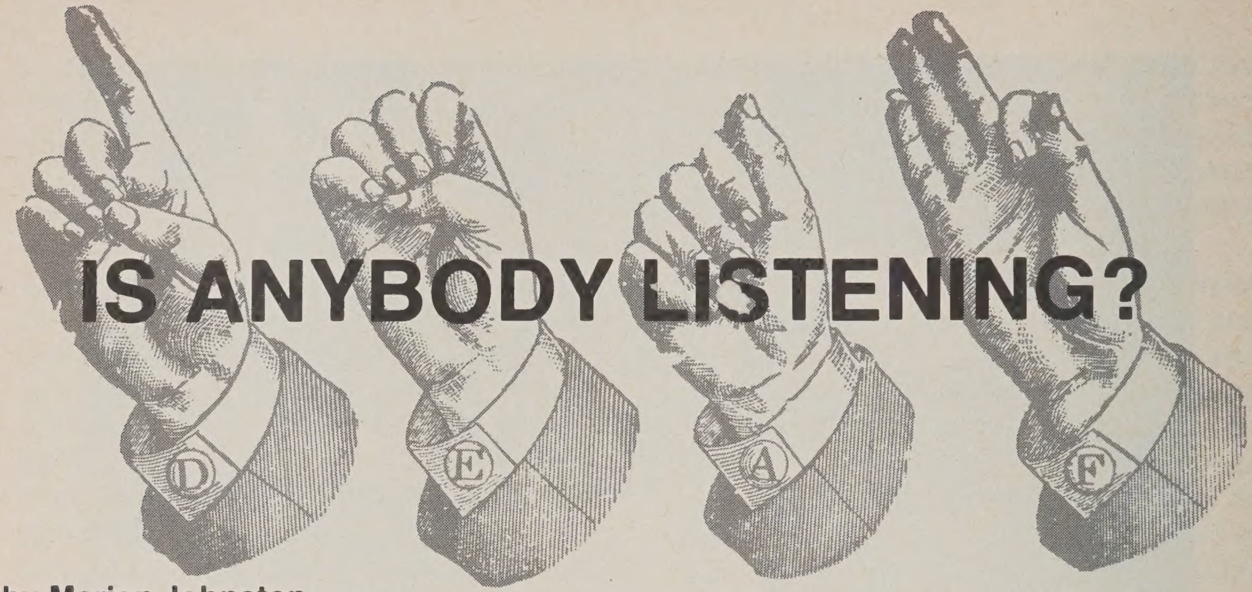
Some Presbyterian Church women are also involved in ecumenical and interchurch organizations such as the YWCA where they help to plan and conduct Christian Education workshops, summer camps for underprivileged children, and various community service projects.

On March 4, 1977, the Women's World Day of Prayer will be observed in Taiwan, as in other countries all over the world. Plans for the service are made through the Taipei YWCA by a committee representing many missions and denominations. The same order of service used by other countries is carefully translated into Chinese, and parts are assigned to Mandarin,

Taiwanese and English speaking women. The service is conducted in the three languages, with responses, hymns and other audience participation simultaneously sung or spoken in the three languages. To participate in such an international and interdenominational worship service is indeed a moving experience.

The last ten or fifteen years have seen Taiwan make a tremendous leap into the modern 20th Century in the name of progress. Increasing industrailization and the lure of a more attractive life style has caused a great migration from the rural and mountain areas. Young girls leave home and come to the city to get jobs. All too often they are innocently caught up in crime and prostitution. Young couples leave the parental roof to settle in the cities. Nursery schools exist in abundance to care for children whose parents are at work. Now the Church is challenged again by a new society and by the question of how to reach out to these modern, busy young people and their families with the redeeming love of Jesus Christ.

Young men and women are graduating from the Church's theological colleges, well qualified to lead the Church in this new age. Most of the Taiwan churches are able to support an ordained minister, but few can afford a Christian Education worker in addition to their pastor. Most young women who graduate from the Christian Education department of the Theological Colleges have no assurance of employment in the Church. Some become ministers' wives. Many seek secular employment, and continue their Christian witness as lay people, directly involved in Christian outreach through their day-to-day contacts. They become well-informed and effective wives, mothers, church workers, and pillars of society. And on the strong, informed Christian laity rests the strength of the Church of tomorrow.



IS ANYBODY LISTENING?

by Marion Johnston

Have you ever been offered a card with the Alphabet of the Deaf on one side and a plea for money on the other? The alphabet is correct and you may think that it is for a good cause, but the deaf people themselves, through their associations, are making a definite effort to [illegible] community of these people. There [illegible] need for a deaf person in Ontario to beg. Help is available to him or her in the fields of health evaluation, education and job training.

Three large Regional Centres for the Hearing Handicapped operate under the wing of the Ministry of Education of the Government of Ontario. The Ernest C. Drury School at Milton has served junior students from south-western Ontario since 1963, and seniors since 1966. A new facility in London, the John Robarts Centre, opened in 1973. But the oldest school of its kind in Ontario is the Sir James Whitney School in Belleville, still affectionately known in the surrounding area as O. S. D. (Ontario School for the Deaf). This Centre celebrated its centennial in 1970, and has grown and improved in its programs and facilities over the years until it stands as one of the best centres for the deaf in our country or anywhere else.

This school formerly served all of Ontario, but with the opening of the Centres west of Toronto, the students in Belleville now come from central, eastern and northern Ontario. They are offered a comprehensive academic program from elementary through secondary levels. Vocational training in many fields is given, and a full athletic program is in operation. Participation in the latter is encouraged, but the school teams compete on an equal basis with comparable teams from the local elementary and secondary schools. More than 275 staff members include, in addition to teachers, audiologists, a psychologist, home visitors, residence counsellors, maintenance, office and other support staff.

Deaf children are accepted at the school at five years of age, providing they are mentally, physically and socially ready to profit by the training given and that they have a hearing impairment sufficient to hinder progress in their own schools. Sometimes children are brought to the Centre for evaluation, but, with the help of home visitors, who counsel family and local teachers, they may be able to proceed in their own communities, at least for a time. The students are taught by a combination of oral and written language, finger-spelling and lip-reading. Occasionally some Sign language is used with some students, but the other methods are favoured for the majority because they are all forms of English. Finger-spelling involves a symbol for each letter of the alphabet, while Sign language deals in concepts or ideas. It is a 'language' in its own right, and most deaf people prefer to use it among themselves, but it requires translation into written English.

As far as employment is concerned, follow-up is provided by placement officers of the Canadian Hearing Society. It is usually easier for the deaf to obtain suitable work in the larger cities; also it is in such centres that there are facilities where the deaf can enjoy a social and recreational life among congenial friends.

As members and friends of the Women's Missionary Society, we are particularly interested in the religious education of the deaf children and their relationship with the local congregations. Dr. J. G. Demeza, the superintendent of the Sir James Whitney School was extremely helpful when asked about this part of his school's program. Religious instruction has always been a part of the curriculum, but it has undergone some interesting changes over the years. Twenty-five years ago "Sunday School" was held at the school, on Sundays, taught by the regular staff, who alternated so that each teacher would have every third Sunday free. Later this was changed from Sundays to Fridays but still kept the name "Sunday School". Now there is a regular period of Religious Instruction every Friday morning: classes for Roman Catholics and classes for Protestants. One of the students, of the Jewish faith, receives her instruction with the assistance of one of the teachers and a local Jewish gentleman. The teachers are assisted by local and other ministers; in particular, three who have been assigned to work with the deaf. Two Roman Catholic priests, Father Monty and Father Dwyer, are actively involved in the work with the deaf. Father Monty works for the Council of Ontario Roman Catholic Bishops and his 'parish' is all of Ontario: he travels the province, counselling, performing masses, weddings, and funerals. Either he or Father Dwyer visits the school once a month. Two of the regular staff members take turns interpreting the services at St. Michael's Church each Sunday. In 1974 the United Church appointed Rev. Sidney Bates to a full-time ministry with the deaf in the Bay of Quinte Conference. His work includes visiting, counselling and helping deaf people, but by far the largest part of it is educating the hearing about problems experienced by the hearing impaired. He is available as a speaker to explain his ministry and how hearing people can understand and help the deaf. He also preaches to several congregations of deaf people in his area.

Of the 344 students who are enrolled at the Sir James Whitney School for 1976-77, 70 are day pupils, which means that they live at home and attend Church or not, according to the custom of their families. Half of the rest, about 137 pupils, go home every weekend, by bus, and a number of others go every other weekend. All the students are home for the major religious festivals of the year, Christmas and Easter. For those who remain in residence, Church attendance is encouraged, though not strictly compulsory. They are taken by bus to St. Michael's Roman Catholic Church, and to two United Churches. At Holloway St. United Church there is an excellent Church school for juniors, staffed by teachers from the Sir James Whitney School. For the seniors who attend Bridge St. Church, the services are interpreted by volunteers trained in the language of the deaf. Dr. Demeza indicated that the percentage of students of other Protestant denominations, such as Anglican, Presbyterian, Baptist, etc., is so small that they are not separated from the others. If any student wishes to go to another Church, or if his family wishes him to, it is arranged very easily. However, unless there were someone with him to interpret the service, he would miss much of it. If there is a large enough group of any denomination in the school to warrant it, a communicants' class is formed, and with the help of the local minister or priest, the students are prepared for their first Confirmation or Communion.

Is anybody listening? Yes, indeed. Dr. Demeza and his dedicated staff, as well as others in similar positions all over the country, are devoting their working hours, and often more than that, to training young people to take their places in a busy world. Doctors and ministers are learning Sign language in order to communicate with deaf people. All over Ontario, efforts are being made to integrate the deaf, rather than isolate them. No doubt, vital things are happening in other parts of Canada as well. Counselling and rehabilitation are increasing. Research into causes and prevention of deafness is an on-going undertaking. Industrial deafness is becoming a major problem, according to "Vibrations", the newsletter of the Canadian Hearing Society. We cannot help but wonder what effect today's noise pollution—traffic, factories, so-called music at the highest possible decibel—will have on future generations. It would certainly appear that more and more people are going to "acquire" deafness, so perhaps it would be a good idea for us to become more familiar with the problems of the deaf so that we can "listen" and be aware of ways in which we can help.

Rev. Sidney Bates can be contacted at P.O. Box 1136, Belleville, Ontario, K8N 5E8.

Some Personal Pointers

- In your personal contacts with deaf persons, be sensitive and patient. Many deaf adults have had experiences that have left them feeling resentful and suspicious toward hearing persons. They have many frustrations and resent any suggestion of patronage.
- If you are with a person who can lip-read, speak clearly and slowly, but do not shout. In general, lip-reading is constant guess work because only about sixty percent of our language is visible on the lips. If what you say is not understood, rephrase the statement immediately, because it may be that the key word did not show on your lips.
- Respond to any method of communication which seems acceptable to your deaf friend—note writing, gestures, lip-reading, interpreting. If you are just a beginner in the use of sign language, take your own time and do not attempt to match the speed of the deaf person in your signing or finger-spelling. When you are signing, your deaf friend will read at the speed you set.
- Try to understand the limitations and the potential of a deaf person. The deaf think in very concrete terms, because our subtle shades of meaning, and the significance of the tone in which we make a remark, are lost to them. For instance, we can say to a hearing friend, "Don't be stupid", without any offence because of the warm bantering tone we use. If you say this to a deaf person, he would be insulted. In fact, it is so important to a deaf person to prove he is NOT stupid, that he may often pretend to understand a remark or situation that he has not grasped.

camping . . .
with a plus

By CLARA ROSEVEAR

Have you considered summer holiday plans with your family? Are you including camping in these plans—for the children, for the youth, for the family together, for yourself? What, in March, with winter threatening to sweep down in full force yet again! Now is the time to do the preliminary basic thinking about the expectations from holiday experiences and the lasting values to be gained.

If attending a camp may be part of the summer activities, then serious consideration should be given to the type of camp to choose before making the decision on a specific camp.

Church camping has been defined as "camping with a difference". Other types of camps have stated objectives such as:

—enjoyment and appreciation of the out-of-doors;
—opportunities for personal growth;
—development of skills and personal resourcefulness;
—training for citizenship;
—learning to live with one another, to share with, respond to, and respect others.

All of these goals should be included among those for a church camp as well. The difference lies in the acknowledged

over-riding, all pervasive objective, the objective of the Church itself—awareness of and response to God's redeeming love as revealed in Jesus Christ. It is this primary objective that gives a church camp its validity for being, its added all-important plus.

Church camping must be person-centred, not program-centred. Relationships, not skills, crafts or other activities, offer significant opportunity for Christian growth. It is for this reason that the small group approach is encouraged in church camping. Each small group made up of eight to twelve campers with their leaders is somewhat like a family. As the members play, work and learn together, interpersonal give-and-take develops. Because tensions normal to group living are normal to camping as well, the small group lends itself to learning to live in the spirit of God in every relationship. A sense of Christian community can grow, especially through contacts with persons of other national and cultural backgrounds.

Worship and study of the Bible, with related discussions, are integral parts of the church camping experience. Through these help is given to understand the meaning in day-by-day living and to put it into focus.

Of course fun and recreation of all kinds are important in camp life. Swimming, boating, canoe trips, hikes, cook-outs, over-nights and all the other outdoor activities bring a sense of self-reliance and personal accomplishment. Perhaps less organized activities—stopping to watch a line of ants scurry through tall grass, a bat swoop over the lake at dusk, a woodpecker hunt insects on a tree trunk—can bring new understanding and wonder of the world of nature. Because so much of life at camp is in the out-of-doors, a very special opportunity is given for developing awareness of God at work in his world, to see nature as his handiwork, and to discover what it means to relate to God's world.

Are you aware of the varieties of experiences offered through church camping? Perhaps the most familiar type is the ten-day residential camp for children or youth held during the summer. In Day Camps, or camping by the day as the name implies, junior-aged boys and girls have a real camping experience but return home overnight. Various youth groups—Cub, Scout, Boys' Brigade, Explorer, CGIT, Brownie, Girl Guide and church school class—take to out-of-door living. Some groups camp for a weekend, others for a longer period. CGIT residential camps are a part of the Church's camping program also.

With the growing popularity of out-of-door living for all ages, church camping has kept pace by offering some newer forms. Family Camps, with varying amounts of planned program, provide shared experiences for the whole family in new appreciations and enrichment. Specialized camps, such as the Presbyterian Music Camp sponsored by the Presbytery of Montreal, offer fun, experimentation and learning for all ages of campers together. Young Adult camping has been long a part of the total church camping picture, as has camping for special adult groups in some areas of the country.

Have you considered being an adult leader at camp this summer? The leader, too, grows in understanding and appreciation of what it is to share in Christian fellowship through the discussions, laughter, learning and growing with a group of campers. Such an experience can be the most rewarding of all holidays.

Presbyterian camps, sponsored by synods, presbyteries or local churches, will be offering a diversity of camping experiences for children, youth and adults this summer. Your minister or Christian Education chairman should be able to help you obtain more specific information about camps in your area as well as in oth
parts of Canada.

Easter Worship

by CHRISTINA NEWSTEAD

PRE-MEETING PLANNING

Ask members to bring a copy of the March Glad Tidings to the meeting.
Hymns used are taken from THE BOOK OF PRAISE (Revised 1972).
Explanations should be made before commencement of the Service.
To proceed smoothly the READER should omit stating the Biblical reference.
If desired solos could be sung by the group.
Group should remain seated during the Service.

THEME **"THE STRIFE IS O'ER"**

QUIET MUSIC: "Man of Sorrows"

LEADER:
CALL TO WORSHIP "Here from the world we turn,
Jesus to seek;
Here may His loving voice
Tenderly speak!
Jesus, our dearest Friend,
While at Thy feet we bend,
O let Thy smile descend!
'Tis Thee we seek."

PRAYER O Lord, our God, we come to praise Thy holy name. As we seek to worship Thee may we be conscious of Thy presence. Wilt Thou bless and guide our thoughts. We ask it not for our sake but for the sake of Christ who loved us and gave himself for us.

Amen.

LEADER: In order that we may provide a proper setting for our Easter thought, let us go back to John the Baptist, the forerunner of the Lord Jesus Christ, and listen to him as he introduces the Christ in the words that sound the keynote of the Master's divine mission.

READER: *"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." (John 1:29)*

GROUP: Just as I am—verses 1 and 2—Hymn 394

LEADER: Let us recall some of the tragic events that preceded the crucifixion, that we may realize in some small measure what sufferings the Lamb of God bore for us.

READER: *"And they clothed him with purple, and platted a crown of thorns and put it about his head. And began to salute him; Hail, King of the Jews! And they smote him on the head with a reed and did spit upon him, and bowing their knees worshiped him" (Mark 15:17-19)*

SOLO: O Sacred Head, Sore Wounded—verse 1—Hymn 181

LEADER: Then came the supreme sacrifice of the blessed Lamb of God, when He laid down His life for the sins of the World.

READER: *"And when they had mocked him, they took off the purple from him, and put his own clothes on him and led him out to crucify him. And when they were come to the place, which is called Calvary, there they crucified him". (Mark 15:20, Luke 23:33)*

SOLO: O Sacred Head, Sore Wounded—verse 2—Hymn 181

LEADER: The final scene takes place in a garden where the heart-broken disciples have laid away the body of the one they had believed to be the Messiah.

READER: *"Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden: and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus." (John 19: 40-42)*

SOLO: Good Joseph had a Garden—verses 1 and 2—Hymn 196

or

In Joseph's Lovely Garden—verse 1 (a well-known anthem)

LEADER: What if the record had ended here? (Pause for a brief time of reflection)

Happily for us there is more to the story.

READER: *"In the end of the sabbath as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women. 'Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen!.' "*

(Matthew 28: 1-5)

GROUP: The Strife is O'er—verse 1—Hymn 202

READER: *"But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (1 Corinthians 15: 20-22)*

GROUP: The Strife is O'er—verse 2—Hymn 202

READER: *"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1 Corinthians 15: 55-57)*

GROUP: The Strife is O'er—verse 3—Hymn 202

READER: Jesus said, *"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; And whosoever liveth and believeth in me shall never die." (John 11:25, and 26)*

GROUP: The Strife is O'er—verse 4—Hymn 202

LEADER: Our loving heavenly Father we come before Thy Throne of Grace in humility and reverence, acknowledging our many sins and short-comings. We come as sinners, in need of forgiveness. As we have listened to the story of the events preceding the first Easter we have been lost in wonder, love and praise. To think that Thou didst love us like that takes our breath away. Thou didst give us a new birth into a living hope when Thou didst bring Christ back from death, so that we can make a new start in life, free from the guilt and shame of the past: confident that nothing in life or death can separate us from Thy love.

At this Easter Season teach us to know Thee better, to love Thee more sincerely and to serve Thee more faithfully. Come into our lives and abide forever. This we pray in the Name of Jesus Christ our living and loving Lord. Amen.

a small reflection

by agnes pierce

I have written on prayer before, but feel it is such an important subject that I must again write about its value.

Much that we do daily with our hands—the laundry, cleaning, cooking, sewing, dishwashing, scrubbing—is well nigh automatic and leaves us opportunity for prayer, silent or vocal as the situation dictates. Let us take this chance to talk to God about the needs of that new Sunday School teacher who feels so nervous with her class, or that disliked soloist, or the aged saint who is at death's door. Never forget your husband and his needs in the office or in the church, and remember your minister and so many others. How often I have seen strain and worry melt away through waiting before God.

Perhaps like me, many of you feel at times the demands upon you too heavy, the duties too numerous, the phone calls too frequent so that weariness leaves you defeated with your energy gone so that prayer is left out. Think of those days. They are defeated days. The days when we pray most are days of victory.

Our prayers must be in accordance with the will of God. If "We delight ourselves in the Lord, He will give us the desires of our heart."

Now sometimes it doesn't seem so. Perhaps we pray long with tears, and still the answer is delayed and we question why. Then the wonderful promise of God supports our faith, and like Monica we will see our prayers answered. She is a classic example. She realized her heart's desire in her son's salvation and we know him as Saint Augustine. Monica prayed for him for nine years and God gave her two assurances that her prayers would be answered. What a Saint of God her son finally became after being such a blasphemer!

Christ's personal habits of prayer were such that his disciples cried out "Lord teach us to pray." John the Baptist also taught his disciples to pray.

To me, prayer is like a telephone line. I know when I call my friends on the phone, they are there ready to listen. When I pray I am talking to God and He hears and listens to me. If I sin, I know I have broken the connection to Him. Something happened when Adam and Eve sinned and the connection was broken. All sin must be forgiven if the connections are to be right again. It is very important that we do not let anything tear down the royal telephone line. We need good connections all the time.

I knew a certain minister of the gospel who prayed early every morning in his church at the altar for his congregation. As a milkman passed delivering milk nearby, he heard the minister praying, mentioning his name. The fact that his name was mentioned caused the milkman to change his whole life and start to a place of worship. Later he entered the ministry himself . . . all because someone prayed.

Prayer changes things!

TWO WAY MISSION

An unusual experiment in cross-cultural adoption began in 1963 when a Tanzanian congregation agreed to act as "God parents" for a new Swedish congregation in Vikmanshyttan. Since then there has been a regular exchange of letters, gifts and visitors between the two congregations. Since 1974 Tanzanian church workers have come to serve in the Swedish parish. Here the priest in charge of Vikmanshyttan and his Tanzanian colleague write about the experiment and experience of being a missionary in reverse.

Göran Granberg
Pastor, Swedish Congregation

No plan or strategy was ever elaborated for the experiment. At no time did we sit down and try to weigh the advantages against the disadvantages. We were not concerned with failure or success. On the contrary, our experiment was based on uncertainty. One weak part of the body of Christ looked for help and support from another, stronger member: "that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honoured, all rejoice together" (I Cor 12:25, 26).

Our problem in Vikmanshyttan in 1963 was that we were building a church in a small community in the centre of Sweden that had never had a church before. We did not lack competent persons to manage the practical problems. Nor did we lack people who wanted a church. There was a longing for a church and the women's club had collected a lot of money. But a church is not just a building. Its aim is to assemble the people of the community for prayer and praise, to provide a place for reflection and study, to preach the Gospel, to be a spiritual home for people in the neighbourhood.

How can we be helped to become a real worshipping community? I had read about a living and praying church in East Africa and had heard missionaries talk of its spiritual life. So I asked the Church of Sweden Mission if they could suggest a congregation which could act as "God parent" for our church. We wrote to Kashasha, a congregation in the North-Western Diocese of the Evangelical Lutheran Church in Tanzania, and they accepted the responsibility.

Early contracts

Our contacts in the first few years were through the letters written between myself and the priest in Kashasha, Christian Lutahakana. He gave a living and committed account of the activities of his church. Then in 1966 we had the first visit of a member of the Kashasha congregation. Benedicto Nyamwihura, who was studying in England, came to visit us at Christmas.

Kashasha sent two beautiful gifts for the consecration of the Vikmanshyttan church in 1967: a church drum and a collection basket. They were exquisite examples of African handicraft made with real love and devotion. Over the years we have received many wonderful gifts—bark clothes, baskets, drums—and we now realize we are in contact with a very gifted and artistic people.

But the most important contact has been through visits. A succession of Tanzanians has come to see us in the far north. Enthusiastic and warm hearted, they have made it a tradition that any Lutheran from Tanzania visiting Sweden has to come and see us. Josiah Kabira, bishop of the North-Western Diocese, made his first visit in 1968 while in Sweden for the WCC Assembly. During the service our youth group performed a mime to the text of the banquet story in Luke (14:16-24). Bishop Kabira saw the possibilities of mime as a means of international communication and promptly invited the youth group to visit the diocese.

A long period of preparation began. The group studied Tanzania and tried to learn some Swahili. The visit finally took place in 1971 and was a tremendous experience for the 11 young participants. Then in 1974 the Omishubiro Choir (Choir of Hope) from the diocese came to visit us. Many of the songs they brought have been translated into Swedish and found their way into the hearts of our people.

It was in 1974 too that we began the exchange of church workers with youth leaders from the diocese coming to work in our church and young Swedes going off to work in Tanzania. This has been a great advantage to us, not least because it helps to get letters translated between members of the congregations! But one source of disappointment arises from the fact that because the Swedish church is a state church it is not possible for us to receive a Tanzanian priest to work with us.

What has it meant?

What has all of this meant to the congregation? It's difficult to know the ways of God exactly but we know of the prayers which have flowed from one part of the Body to another. We have also been told that our congregation has shown much vitality during the period of our relationship.

At first our two congregations seemed very far apart. But now each has taken shape for the other and as a result has moved closer.

It has meant a lot for Kashasha to be the "giving" partner; too often the "mission countries" have been regarded as objects, always "receiving". It was a thrilling moment in 1971 to be able to present a group of Swedish teenagers to the congregation in Kashasha with the words: "They are your children, even if they are another colour. Your prayers and care have supported them."

For Vikmanshyttan the direct contact has also made us feel a very specific relationship. We have received much, we have also had the opportunity to help when troubles have occurred in Kashasha, replacing stolen blankets, assisting in the repair of storm-damaged houses and so on.

Sometimes communication has been difficult—language has been hard to share. Much depends on patience. It is important to have someone from each area living with the other. It has been travel and visits that have really helped to cement our relationships.

Above all we are grateful for the enriching of our congregational life and the broadening of understanding that this contact has brought.

Gideon Lutambika
Tanzanian Missionary in Sweden

For more than 35 years, the Church of Sweden Mission has been working with the North-Western Diocese of the Evangelical Lutheran Church of Tanzania. Large numbers of missionaries have come to work with our church—pastors, teachers, doctors, social workers and so on. Gradually the people in the two churches have come to realize that they have sisters and brothers in the other.

The traffic in people had, however, been largely one way. That has now changed as three congregations in Sweden have started to ask for youth workers from Tanzania, among them Vikmanshyttan. The exchange of visitors between the two churches has strengthened the bond of love and meant a great deal for the development of the two churches.

I am the second person to work in Vikmanshyttan. I hope I have been able to add something to the link between the churches. At the same time I have been able to study the life of the Church of Sweden. I have come on a scholarship basis and am regarded as a student. But I have a feeling this is the wrong title. I am really here as a worker and am kept busy with the various activities of the congregation.

Contact with people

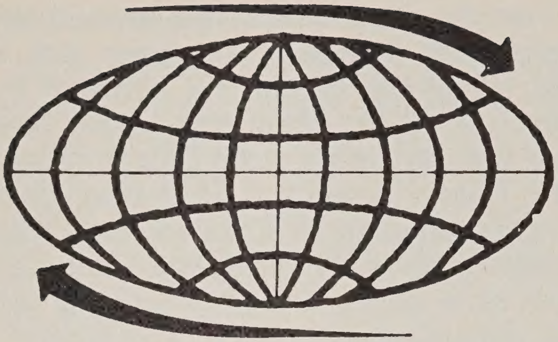
I have been here for almost a year now. I began with eight weeks of language study but this was a little short especially because I needed to know the language if I was to have contact with the people. Contact is possible now but I still have many problems with the language.

Another difficulty has been adjusting to the culture and background of the country and its high standard of living. It is not at all like Tanzania and I have had to learn many new things.

But Vikmanshyttan is a small place and therefore I have had good opportunity for contact with people. They have been friendly, kind and very anxious to help. They have taught me their customs and been friends I could talk to. I at least am not lonely, though I have begun to see that there is less contact between the people of Sweden themselves.

People have accepted me as their brother, as one of them. Many feel they have something to learn from the so-called Third World. They really mean it, they want to learn something. But I'm afraid there are others who find it difficult to accept someone from the Third World.

On the other hand, the young people are very open and willing to support this exchange of workers. They are glad to learn more about other countries and to share their thoughts and feelings. We all have something to learn from one another. Let the churches send and receive missionaries from all corners of the earth!



in the world

by Marjorie Ross

For the past two months we have been on a lightning tour of Africa. We ended last time with an examination of the South African policy of creating Bantustans. The first of these so-called independent states is Transkei, which achieved its independence, on paper at least, on October 26, 1976. As I said then, our attitude to what is happening in Southern Africa—our attitude as individual Christians, and the attitude of the government which represents us—is the subject of considerable debate.

Come with me now, in the manner of Scrooge accompanying one of the Christmas Spirits, away from sunny South Africa, across the blue Atlantic, and northwards through the mists and rain squalls of the Grand Banks to Canada. Here in a bus shelter on a windy Toronto corner we meet three people caught up in a debate on this very subject.

First Speaker: *(he is an older man, an Anglican clergyman dressed informally)* I'm sorry, but I really get fed up at meetings like the one to-night. All you people sitting around smugly condemning the attitudes of people on the other side of the world, and getting yourselves worked up over injustices done to people you'll never see. Why don't you worry about problems here in Canada?

Second speaker: *(Younger, with the loose bright cotton shirt that indicates that he is a returned CUSO volunteer from Africa, or, as it turns out, a younger missionary from a United Church mission in East Africa.)* You're saying exactly what the South African government wants us to say. That it's none of our business. That we shouldn't judge them because we don't understand the situation.

Third speaker: *(a girl, evidently a friend of the young missionary)* I know that we've got racial problems here, but they are nowhere near as bad as in South Africa. I don't see why we shouldn't criticize them.

(A streetcar picks them up, and still talking, they ride a few stops to a coffee shop, where the conversation goes on)

Minister: Did you ever hear about "telescopic philanthropists"?

Girl: What on earth are they?

Minister: That's what Charles Dickens called some of the good people of his day. He said the farther away the needy people were, the more concern the telescopic philanthropists felt about them. Needy people on their own door-steps—and there were plenty of them in nineteenth century London—were completely overlooked while they packed bales for children in missions in New Guinea or Africa. That's what I think you people are doing when you get so worked up about Southern Africa. Let's clean up our own act here in Canada first.

Girl: Well, maybe we haven't always treated our native people fairly, but it's certainly nothing like the way they treat blacks in South Africa. I think that's just terrible.

Minister: Let's keep something clear. There was very little difference in the past between attitudes to native peoples here or in South Africa. It's all a matter of numbers.

Girl: I don't see what you mean.

Minister: Our grandfathers, or great-grandfathers, came out here from the Old Country with the same attitude as their cousins who went to Australia or to South Africa. The colonies were undeveloped, their ore had never been mined, the land had never been farmed. The immigrants felt these lands were just lying vacant, waiting for Europeans—white men—to come and open them up. The original inhabitants in every case just got pushed aside. Sometimes we used guns, or sometimes shady business deals. Sometimes we killed them accidentally, with our diseases or our alcohol. Our ancestors figured that this land belonged to them, because, in their terms, they were going to make something out of it, which the original inhabitants hadn't. If they ever thought about it at all, they figured that the Indians had forfeited their rights to the land.

Girl: Okay, but what I'm saying is that despite our bad record in the past, we now don't treat them as badly as they do in South Africa.

Minister: We can afford to give our native peoples legal rights—and bounty money. We can even give them government grants so they can publish newspapers attacking government policies, because they are no threat to us. They are such a tiny minority in our population that we can afford the luxury of easing our guilty consciences about the past by acting relatively decently now. But in South Africa the situation is altogether different. Their native population is so much bigger, and their immigration is so much smaller, that even now the blacks outnumber the whites 4 to 1. It's no wonder they have different attitudes than we do.

Girl: Do you think we would be as bad as they are, given their situation?

Minister: I hope not, but I don't like condemning them when our own record is so bad.

Young missionary: *(banging his fist on the table)*
Look, man, I won't deny that our own record is bad. But while we're drinking coffee and chatting about our guilt feelings, hundreds and thousands of black human beings are being denied their basic rights! They have no one to speak for them but ourselves, and people like us in other countries. Sure, we're guilty too. But admitting our guilt should free us to clean up our own mess, and at least show some concern about South Africa. You are saying our own guilt should paralyze us.

Minister: I was thinking about the woman taken in adultery. You know Jesus told her accusers that the person who felt he was without sin should cast the first stone, and one by one they all drifted away. Perhaps all the white countries should drift away from the crowd around South Africa and leave the stone throwing to the black countries!

Young missionary: The woman taken in adultery is no parallel for a well-armed, self-confident group like the South African government! I know that Jesus often said we shouldn't judge our fellow men, but I think he was talking about personal relationships. He certainly made judgments about social evils in his own day. Look at how he treated the money-changers in the temple!

Minister: But that was an open scandal. Everyone knew the facts of that situation. Maybe we don't really know the situation in South Africa. We only get one side of the picture at meetings like the one tonight.

Young missionary: Look man. I was there. I saw it. I spent six months working with the South African Council of Churches on my way back from the field. But the South African Information service would be delighted to put you on their mailing list if you want to feel you're seeing the other side. They paint a very rosy picture. And any "trouble" like the riots this summer is hushed up, or put down to Communist agitators.

Girl: I think that bringing in this business about our native people just serves to fuzzy the issue. People say that if we can't put all injustices right, that we shouldn't do anything because it wouldn't be fair to pick on one! The end result is that we throw up our hands and say that the world is a rotten place, and go back to playing bridge. If you concentrate on one issue, maybe people will be encouraged to feel they can do something.

Minister: All right. I admit I've been playing the devil's advocate in trying to get you two to focus your thoughts more clearly. I get fed up with the automatic reaction so many people have to these issues. You say

"South Africa's racial policies" to many people and they say "Terrible, aren't they?" and go on with what they were doing. They don't ever think about it, or try to find out any more about it. And sometimes I think people would rather concentrate on injustices "over there" rather than here at home. They aren't attacking anybody near at hand, and so they feel safer about that, and they don't have to face up to their own guilt.

Girl: You seem to feel as strongly about our native peoples as we do about the blacks in South Africa.

Minister: To quote your friend, "look man, I was there. I saw it". I spent six years in the Yukon and another five working in Vancouver jails trying to help Indian prisoners gain back some self respect. I would appreciate a chance to tell you about these things sometime. I find many good church going people in Southern Canada would like to pretend that these problems don't exist. But they know there are problems in South Africa all right. I guess I over-react.

Girl: I can take that coming from you because you have a commitment to some group. But it seems that so many people who say, "Why should we get involved?—It's none of our business." are exactly the sort of people who would sit in a subway car and watch a black immigrant get roughed up by a couple of teenagers and do nothing. They "don't want to get mixed up in anything like that". Even a little old lady can get off at the next stop and report the incident!

Minister: You're right that a lot of people are looking for an excuse not to have to get involved—or even to have to think about problems like these. Some people have a valid excuse. They have enough problems in their personal lives that they don't have any time or energy left for these broader issues. But some people are just lazy—or maybe unaware.

Young missionary: Often people tell you there's no point in even informing yourself about these issues because what can you do? But I know for a fact that letters to M.P's really do matter. The government is sensitive to public opinion, and if they are aware someone is watching them on a certain issue, they act a little more carefully.

Girl: Canadian businesses operating in South Africa certainly have a powerful lobby with the government.

Young missionary: Sure. They're always telling the government that they represent money for Canadian shareholders or sales for Canadian products. That spells votes for politicians, so it's vital to let them know that there are votes on the side of having nothing to do with unjust regimes like South Africa's.

Minister: I'm interested in what the churches are doing in South Africa. What is the World Council of Churches doing there?

Young Missionary: For one thing, they did urge their member churches to lobby their governments not to recognize the Transkei. On a practical level, they are used by other agencies to funnel money to black groups.

Minister: People are always afraid church money is going to be used to buy guns.

Young missionary: I know. But I can assure you that the money presently going to black groups is for very specific purposes. For example, the black delegations at the Rhodesian peace talks in Geneva are really strapped for cash to pay their hotel bills. Geneva is a very expensive city. Various countries with an interest in seeing that the talks succeed, and that a peaceful solution be found to Rhodesia's problems channel money through the World Council to cover expenses for the black delegations so that they can put their minds on the talks.

Minister: What about this South African Council of Churches you worked with?

Young missionary: So many of its leaders are in detention, and its activities are so closely watched that the World Council is now sending funds to the Black Parents Association. This was started by the parents of the children shot or detained during the riots in Soweto last June over the use of Afrikaans in the schools. The money is used for paying the expenses of legal defence for people in detention. They have found that if they can put up some sort of defence for a person, the government will usually drop the charges rather than go to the expense of a trial. There are so many people involved the government can only cope with the ones it can push straight through into jail.

Girl: What about the families of all these people in jail?

Young missionary: A good deal of church money goes for their support. Other money is used to provide plane tickets for black South Africans who are out of the country who feel that the time has come for them to be with their people. The crisis is obviously at hand.

Minister: People are always wishing that the church would not get involved in anything "controversial". Unfortunately, the world out there is full of controversy. But I do hope that in South Africa the churches can try to bring races together.

Young missionary: That is their goal. Whether, considering the state South Africa is in, it is possible, only God knows. But the church must always be on the side of the oppressed whether they are black or white. On the one hand Christians have to show compassion for the victims of injustice, and on the other, indignation at the injustice—always in the knowledge that we ourselves are also unjust.

(They get up to leave the coffee shop. You and I, invisible eavesdroppers, follow them to the door. We hear the minister inviting the others to attend a Native Peoples' Association meeting. Perhaps you and I can go along too!)

OFFICERS' ODDMENTS

''Daffodils
That come before the swallow dares, and take
The winds of March with beauty.''

March has such beauty on the southern coast of B.C.—but March is a lion in most of the rest of Canada, as capricious and restless as is Young Canada waiting for the school-break. It is the month of good St. Pat; a March Hare month, when the blood stirs in gardeners' and housewives' veins—but it is not a month to be taken lightly.

It has for us its serious moments. This year it is the season of Lent—not weeks to give up *things temporarily, but rather weeks to examine ourselves in the light of Christ's teachings and to ponder what we can* give. *We can walk the Bethany road.*

MEMBERS—*Christian women around the world—race, colour and creed uniting—will meet together on March 4, the World Day of Prayer, and be challenged to remember God's people in prayer. They will meet thus in your city, town or village. Be with them!*

And there will be SYNODICALS *holding their Annual Meetings this month, or flexing mind and heart in preparation for those meetings.* DELEGATES—*What will you have to tell your fellow-members when you go back home? Will you say you enjoyed the fellowship; you were inspired by the speaker; you have some really good ideas to pass on? Don't return empty-handed.*

But stay—there is the other side to March. With winter past—well, almost—*would March be a good month to have that Associate Members Get-together with the regulars—perhaps at a Mad Hatter's Tea-party or an Irish evening? Invite other women in your congregation too.*

In Remembrance

Mrs. L. McDonald
Knox, Guelph

Mrs. Lewis Green
St. Andrew's, Hagersville

Mrs. James D. Wilson
Georgetown, Howick

Miss Agnes MacKay
New St. James, London

Miss Grace Alexander
St. Andrew's, Mooretown

Mrs. Margaret Douglas
Burns, Mosa

Mrs. Grace Marshall
Knox, Normanby

Mrs. Evelyn Edith Burton
St. Andrew's, Olds

Miss Florence Grant
Presbyterian, Orillia

Mrs. Evelyn E. Burton
Presbyterian, Rocky Mountain House

Mrs. A. J. Wagner
Jubilee, Stayner

Mrs. Wm. Walters
Jubilee, Stayner

IN MEMORY

Mrs. Arthur W. Pae
President of The Women's Missionary Society, W.D.
1948-1953

Women who were involved in the work of the Women's Missionary Society, W.D. of The Presbyterian Church in Canada during the late 1930's through the 50's will have vivid and happy memories of Mrs. A. W. Pae.

Mrs. Pae came to Toronto from Montreal where she had been active in the work of the Society. In 1938 she became a member of Council Executive and immediately was made a member of its Overseas Committee. Soon she became Council Executive Secretary for India, which involved working with the then General Board of Missions. In 1943 Mrs. Pae became a Vice-President of the Society and the Area of British Guiana was made her responsibility as well as India. Her knowledge of and concern for these Areas made it natural for her to become a member of the Canadian Overseas Mission Council and the Board of All-India Christian Medical College of Vellore. Mrs. Pae's interest reached out beyond the work of her own denomination and therefore her contribution to the work of these Inter-Church Boards and to the Women's Inter-Church Council of Canada was valuable.

In 1948 Mrs. Pae was elected President of the Society and as such continued on the General Board of Missions and the Canadian Overseas Mission Council.

As Council Executive Secretary for India and British Guiana Mrs. Pae had close relationships with W.M.S. staff serving in those lands and her friendship was appreciated by those who knew her as their Secretary. Her interest was not confined to those for whom she was directly responsible. She had interest in and concern for young women training for service in the Church wherever they might serve or whatever their position might be. For several years she was Chairman of the House Committee of The Presbyterian Missionary and Deaconess Training School and as such came to know the students and was concerned for their welfare. The staff in the W.M.S. Office appreciated her presence with them, her friendly conversations, her sense of humour and her interest in them. Mrs. Pae was ever forward—looking and willing to try new ventures. On occasion when some might question if the Society could "afford" to enter into some new work, Mrs. Pae's answer would be "We can't afford not to."

After retiring from Council Executive Mrs. Pae continued her support of the W.M.S. through the group in her own congregation in Glenview Presbyterian Church, Toronto and kept in touch with W.M.S. staff. She visited her daughter, a nurse serving with the World Health Organization in India, and spent some time there. Returning to Toronto in ill health she spent the last few years of her life at Guildwood Villa where she died on January 6, 1977. She is survived by her daughter Miss Mary Pae to whom the sympathy of the Society is extended.

The Presbyterian Church remembers with gratitude the service rendered by Mrs. Pae. It is well to remember the words she addressed to the Council delegates in 1953 as she completed her time as President. Asking them to pray for the Society and most of all that the Christian Way might be presented in the whole world, she said—"During the last four years Council Executive has had many situations which have been difficult to meet. If we worked at the level of ourselves we got nowhere. It was only when we realized that we must forget ourselves and when we turned to the only source of Power, that we were able to proceed with our work."

—Louise A. Reith

Announcing . . . . .

ANNUAL COUNCIL MEETING

of

Women's Missionary Society (W.D.)
Ewart College, Toronto

May 9-12, 1977

wms highlights

Special WMS Meeting Knox Sunshine Auxiliary, Leamington

At the December meeting of Knox Sunshine Auxiliary 1975 a presentation was made to Mrs. R. Mee when she was given an Honorary Life Membership and also an Honorary Life Membership pin. This pin had belonged to a former member of Knox Auxiliary, Mrs. James Reid. The pin exemplifies the continuity of WMS because Mrs. Reid was for many years an active member of Knox Auxiliary—held Presbyterial Office—and in 1928 organized the Sunshine Auxiliary. Knox and Sunshine now meet as one group. Mrs. Mee felt it a singular honour to be given Mrs. Reid's pin and said she would wear it in her memory, with humility and pride.

There is a poignant story about Mrs. Reid's WMS pin. She willed it to Helen Jackson (Mrs. Foster Jackson) who was first President of the Sunshine Auxiliary. When Mrs. Mee became President of the Chatham Presbyterial, Mrs. Jackson felt that Mrs. Reid would be in happy agreement to present it as a cherished gift to Mrs. Mee, who now had so many opportunities to wear the pin.

50th Anniversary, Knox, Port Carling

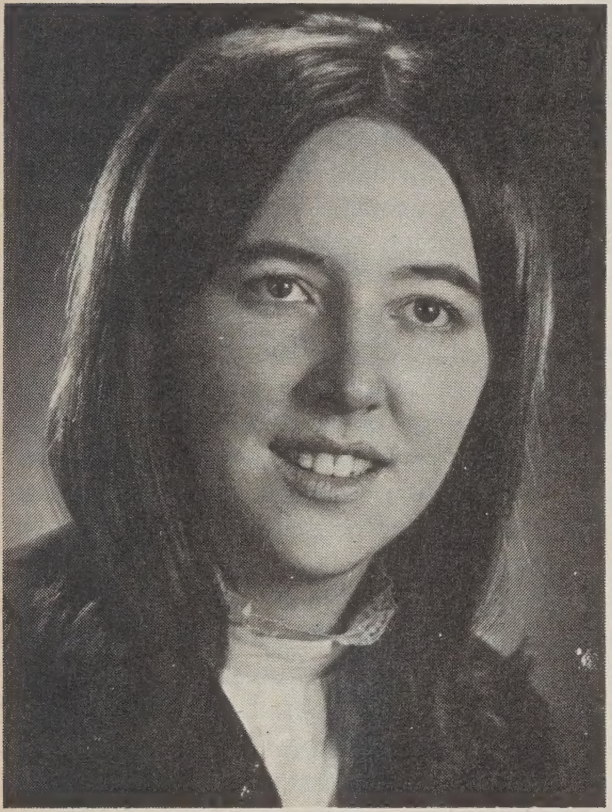
On November 10th, the ladies of Knox Presbyterian Church, Port Carling, Ontario, held a "Pot Luck Fellowship Supper" to celebrate the 50th Anniversary of their WMS group. In attendance were the first President and Vice-President, Mrs. W. J. Johnston and Mrs. G. Leask respectively, as well as many present and past members. Special guest speaker for this joyous occasion was Mrs. K. J. Ellis, of Midland, First Vice-President of the Synodical Society of Toronto and Kingston.

BWM

Rev. Brian Ross has been appointed by the Board of World Mission to Sackville and Port Elgin, New Brunswick effective February 1, 1977.

Miss Helen Taylor has been appointed to Tyndale House, Montreal from January 1, 1977 by the Board of World Mission.

STAFF APPOINTMENT



MISS BRENDA MONCRIEFF
CHILDREN'S AND TEENAGE SECRETARY

We are pleased to announce that since February 1, 1977, Miss Brenda Moncrieff has been working as Children's and Teenage Secretary. Miss Moncrieff has been on the Educational Resource Staff since 1972 serving the Synods of British Columbia and Alberta. A graduate of Ewart College, Brenda comes to this new position with enthusiasm and practical experience that we know will be of help as she seeks to serve leaders of groups.

Announcing . . . . .

BIENNIAL CONFERENCE FOR ADULT GROUPS
Toronto/Kingston, Hamilton/London, Montreal/Ottawa

OCTOBER 29 & 30, 1977

ST. MARKS, DON MILLS, ONT.

THEME: "BRIDGE THE GAP"

NEWS

Mennonites Launch Food Bank

WINNIPEG (CCP)—John R. Dyck, executive director for the Food Bank of the Mennonite Central Committee (Canada), visited churches in Alberta and Saskatchewan recently to explain the program, and meet with elevator agents and other persons to establish contacts.

Officially launched early last fall, the Food Bank is aiming to collect 500,000 bushels of grain, primarily wheat, in the first year of operation. The total amount to be collected in the initial five-year trial period is 4-1/2 million bushels.

The grain is to be stored with the Canadian Wheat Board in the regular elevators. Farmers make their donation of grain by forwarding their initial payment to the Food Bank and the Food Bank purchases the grain.

Although the progam initially is being offered to Mennonite farmers who wish to contribute to development in the Third World, non-Mennonites have expressed interest and are participating as well.

STATEMENT OF HUMAN RIGHTS FROM WORLD COUNCIL OF CHURCHES' CONSULTATION

WE, Christian church women executives from 43 countries on six continents, including Protestants, Orthodox and Catholics, meeting together in Glion, Switzerland, January 17-21, 1977, wish to affirm our commitment to justice and human rights, and to peace throughout the world.

We are deeply concerned about the violation of human rights in many of our nations: developed and developing; independent and those still under colonial regimes.

We are shocked that so many of our governments have refused to sign the UN Convention on Human Rights. We are shocked that so many of those governments who have signed this convention have not maintained their commitment.

Women attending the consultation list the following specific violations of human rights with which some are personally familiar:

—Violation against the right to dissent
—Torture of political prisoners
—Prolonged detention without charges and imprisonment without trial
—Detention of innocent friends and relatives of political prisoners and activists as a means of pressuring activists into surrender
—Holding persons incommunicado
—Sexual abuse of women detainees by male guards and animals
—Secret trials, not open to the public
—Arbitrary censorship of the press
—Financial contributions to election campaigns by multi-national corporations
—Attempts by developed countries to destabilize countries that are struggling for self-determination
—The rising tide of militarism
—The lack of accountability of police to the society in police states
—Subtle and overt practices of sexism, racism, and tribalism
—Economic exploitation
—Violation of the right to religious freedom
—Demolition of squatters' settlements
—Killing of children as they publicly demonstrate against colonialism and injustice
—Violation of land rights
—Manipulation of people by para-military organizations

WE therefore call upon each one of us present at the consultation, our organizations, our denominations, the World Council of Churches, our governments, and the United Nations to be active and vigilant in the pursuit of justice and human rights. Finally, we pledge ourselves to deepen our awareness of the root causes of the denial of human rights and to work toward the development of structures and systems which make possible just and humane societies.

Crunch coming for Mackenzie Valley pipeline issue

TORONTO (CCP)—The Committee for Justice and Liberty (CJL) has produced a special national newsletter containing a digest of evidence put forward by witnesses who will appear before phase three of the National Energy Board Mackenzie Valley gas line hearings within the next few weeks.

The committee will call six of these witnesses to testify about adverse effects this pipeline will have on the north. Ten others will explain the disadvantages of the pipeline for southern Canadians.

CJL is an independent Canadian people's movement which seeks to develop political, economic and social policies and action programs from a Christian life-perspective. It is supported by 1,000 members across Canada.

CJL is asking the NEB to recommend to the Canadian government that it declare a 10-year moratorium on pipeline transportation of any resources from the north to the south.

In all, 65,000 copies of the 31-page newsletter, In The Public Interest, have been printed. Of this, 30,000 are being distributed across the country by various Churches, and by Church-affiliated groups such as Project North, the inter-Church project on northern development. The Anglican Church of Canada, the United Church, the Canadian Catholic Conference and the Mennonite Central Committee are among those distributing the newsletter, as is the Alberta Energy Coalition, several trade unions, and CJL itself.

Gerald Vandezande, executive director of CJL, says it is hoped that distribution of the newsletter will inform and educate people with regard to the pipeline issue and Canada's energy policy, and mobilize them to carry this education into their communities.

"When the Berger report comes out we hope to have a national network of people who could understand the issue and write to their MPs, to cabinet members, and to the media," he explains.

TV is 'burning us to death'

TORONTO (CCP)—Families are being "burned to death" by television, according to a clinical psychologist who addressed the Christian Curriculum Development Conference held in Toronto for Ontario teachers.

"We are rearing a generation of TV addicts who are learning that everything is relative, and nothing is worth dying for, and certainly not living for," said Dr. John McCall, director of psychological services for North Carolina's Department of Corrections.

In an interview, Dr. McCall warned parents that some children are being exposed to many varieties of behaviour on TV, without any accompanying moral judgments on them.

He compared the information bombardment from TV to a person who visits all the cathedrals in Europe within two weeks. Any information overload, he said, prevents serious evaluation or appreciation.

To help young people assess what they see on TV, Dr. McCall suggested parents watch and discuss programs with their children.

"Don't just be passive spectators," he said, urging parents to fill the "value vacuum" which is left in most TV shows.

AACC HEAD CALLS FOR ORGANIC UNITY OF AFRICA BY 1984

Nairobi (EPS)—The general secretary of the All Africa Conference of Churches, Canon Burgess Carr, has called for the organic unity of Africa by 1984. Towards this end, he urged the Organization of African Unity (OAU) to set up a special "think tank", comprising Africa's best minds, to think and plan the kind of continental organization that can come into effect by 1984.

He warned that Africa faces costly risks if she does not unite by 1984, the 100th anniversary of the Berlin conference which carved Africa into pieces.

The Canon predicted that ". . . if we do not set in motion the process of uniting this continent into one people, the super powers and not-so-super powers will convene another conference in 1984/85, this time to partition Africa into client-vassal states."

The evidence for this prediction is plentiful, he said, and referred to the strategy being contrived by the United States and its NATO allies to resolve the current problems in South and Southern Africa. "There exists," the Canon warned, "a grand design to ensure that Zimbabwe and Namibia become 'bantustans' of South Africa at worst, or that they become vassal states of South Africa at best, in order to secure the West's vested interests in the usurped and stolen privileges which the white minorities have plundered from our people."

In support of the urgent demand for African organic unity, Canon Carr said the AACC would begin this year, through all its education and communication programmes, to propagate intensely this consciousness that all of us belong to Africa. He said organic unity will bring about more development, it will lead to the eradication of tribal and ethnic tensions which, he said, are tearing our societies apart. Organic unity would also protect Africa against the neo-colonialist intentions of the West.

The general secretary listed hunger and unemployment as two critical concerns which must claim the urgent attention of the churches of Africa. It is estimated, he said, that in the next 20 years of human history—1980-2000—the greatest problem facing mankind will be hunger. He warned that the major producers of food, particularly the United States and South Africa, would be sure to use food as a political and economic weapon.

The challenge to the churches is to divest themselves of the land that they possess, and give it to the landless to grow food, he asserted.

Turning to unemployment; Canon Carr said the emphasis of African governments on education since independence has produced tens of millions of educated young people, who cannot find work, or even places in the institutions of higher learning. There is no better prescription for anarchy and chaos in African societies, he warned.

The general secretary said he would seek the approval of AACC officers to set up a task force to develop programmes and programme strategies which will enable the churches of Africa to cope with the challenges of the eighties.

It may be necessary, he said, to institute a fund, with a target figure of from $10 million to $25 million which will be used by the churches for such things as rural agricultural, nutrition, community health, for establishing polytechnics and other programmes of technical education and retraining, and for providing second career opportunities for people whose skills can no longer support them.

FILMS

The following new films are available from: Communication Services, 50 Wynford Drive, Don Mills, Ontario M3C 1J7

OUR FATHER

16 mm. sound film, colour, 10 minutes. Produced by Burt Martin Associates.

A modern parable on acceptance. Share the inner feelings of two brothers and their reactions to—a newly famous brother who was always "different"—a brother they want to forget—a brother one of them wants to deny.

Recommended Use: Junior Hi to Adult
Service Charge: $2.00

WALTER FISH

16 mm. colour, sound film, 6 minutes. Produced by Alba House Communications.

Walter finds himself "beached" and vainly tries to secure from passersby help, to get back into the water. The story clearly illustrates the clever but effective defenses that prevent people from helping others who are in need.

Recommended Use: Junior Hi to Adult
Service Charge: $2.00

THIS IS ALSO AVAILABLE IN FILMSTRIP WITH A CASSETTE.
Service Charge: $1.50

A FUZZY TALE

16 mm. colour, sound film, 12 minutes. Produced by United Methodist Communication

A Fuzzy Tale is a new film parable about giving and receiving love. It celebrates emotional generosity in the giving and receiving of strokes or "warm fuzzies"—acts of positive attention and recognition such as kind words, physical touch, a warm smile or other expressions of caring. The film also shows what happens when people are afraid to give and receive warm fuzzies and look for artificial substitutes instead.

A Fuzzy Tale is entertaining and throroughly engaging as a story, and incorporates many layers of psychological insight and religious symbolism—a film that has dozens of uses for children, young people and adults.

LEADERS GUIDE: The excellent Leader's Guide for A Fuzzy Tale provides varied and extensive opportunities to facilitate new insights in giving and receiving love. It includes detailed discussion questions; group exercises to facilitate giving and receiving strokes; bibliography; music resources; music and words for the song, "Warm Fuzzy World"; and A Service of Celebration.

(From: Mass Media Newsletter)

Recommended Use: All ages
Service Charge: $2.00

NOTICE

The book "THE WHITE MAN'S LAW", as reviewed in February Glad Tidings p. 30, is available from the WMS Bookroom in *paperback for $3.95.* The paperback edition retains the full-page colour illustrations and the high quality of production as described in the review.

Spring

Soft and silent
The earth
Sleeps
Deep.

Soft and silent
A seed
Bursts,
Lurches
Through expectant soil,
Reaching,
Grasping
An eternal sun.

Soft and silent
The earth
Sees
Believes—

In Spring,
In God.

by CAROL KUBOTA

APRIL 1977

GLAD TIDINGS

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GLAD TIDINGS
APRIL 1977
VOLUME 53 NUMBER 4

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EDITOR

Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.
Member of the Canadian Church Press and the Associated Church Press.
Subscription rate $1.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings, Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.
Second-Class mail registration number 0606.

Dying, we live

By IAN M. FRASER

Called to die. It is a hard assignment. Yet the reality of baptism means that every Christian and every Christian community is called to die. For, at baptism, life is made over to Jesus Christ. A different blood pumps through the veins of the Christian body. We are no longer our own. What this amounts to is that we become at one with a life marked by death and resurrection.

But what does all this mean? Glorious and vague things tend to be said at this time of the year about the Cross and cross-bearing. Behind the phrases, we have a hunch that there is something deep, committing, fundamentally relevant. But it is hard to relate to us, living out our daily life just where we are. It is hard to relate to the church as it is.

For we do not seem to be called upon to die, but rather to keep on and try to make something worthwhile of each day. The church, even where it is in decline, seems to be pretty unsinkable.

If we think about dying to self, maybe what comes to mind is the possibility of deliberately stripping ourselves of possessions and comfort—mindful of the poverty of most of the world. But that kind of dying appears unreal, and we can't see that it would effect the needed change. As for the church—its financial resources, the place given it by custom and tradition, the energies and skills invested in it by officials like myself, provide so many buoyancy chambers as to make the ship well-nigh unsinkable. The church, if the worst came to the worst, would be more likely to float about a battered hulk endangering the world's shipping lines, rather than quietly take its exit.

So, how are we to die? What does dying amount to, today? What sense does it make?

It is common in Christian writing and thinking to speak about cross-bearing in relation to suffering which *falls upon* us. That makes sense. Face up to life against all the odds, and you show what it means to be made in the image of God, you manifest dignity, you sustain life magnificently at the point where it could crumble. That kind of cross-bearing is authentic and valid. But there is another kind which does not get so much attention—even though it characterizes Jesus' life. He set out to put things right which had gone wrong. When he healed, it was not simply to cure people—it was to release them so that, instead of being disabled and set aside, they could play their part in making the actual world we have to live in more like the world of God's promise. Not at any old time or in any old place, but at the time and place He chose, He confronted church and government authorities decisively, in the last week which summed up his whole life. He was got rid of because He was determined on righteousness—right dealings and right relationships between God and man, man and man, and man and the earth. The cost was the tearing apart of a life which had diced for a different world.

What holds back the middle-class Christian and the middle-class church from throwing life on the scales in the bid for a new world? Often it is three P's, Prospects, Promotion, Pension. These cement us into the structures of the world. But does the Christian faith demand that we give these up? I personally cannot see that that makes sense. What the Christian faith requires of us is that we live life here and now in the terms, by the Spirit, through the power, of that other life—and take the hard consequences. Thus, whatever your prospects might be and whatever other people might hope for from you, what needs to mark your life and mine is being where God requires us to be, whatever the cost. (For me, this meant at one point passing up the prospect of an academic career to work as a labourer in industry on a labouring wage of $10.00 per week).

If you work in a multi-national company or a national corporation, you can raise many questions about the resources and people being exploited, and the terms of trade we fix with other countries—that will put promotion in jeopardy and provide a sign of the kingdom. If it comes home how often clergy like myself act as if we were the church, and control the commanding heights of its policy, and we accept the need to resign in substantial numbers in order to give the people of God space to become the church, the pension structure will be in jeopardy. Those who determine to stick by an unfaithful partner in marriage; who risk finding different learning processes in education; who pinpoint something fundamentally wrong in the life of their neighbourhood or in larger society, call together those who can do a job on the theme, and really sweat on getting to the facts and presenting them so that they promote needed change; who question what they are taking out of society as a reward in relation to what others get, and investigate the whole jungle of differentials; who really buckle down to prayer and search for the biblical perspectives which will give depth and penetration to their thought and action—will have to bear suffering and forsakenness. Cross-bearing has to do with living a quality of life which will often go against the grain of the world, and taking the consequences.

Your cross, my cross is what lies in our way when we stand for a different kind of world, pick the right fights at the right time, and see it through when the chips are down. A church which really risks all its securities to combat terms of trade and investments which put poor countries at a disadvantage, which stands up for the rights of minorities, which is determined that the poor be lifted high, which seeks a different quality of partnership between men and women (in which, it lags far behind secular society, almost universally)—which insists on a reference point beyond human life in the light of which selfishness and self-seeking must be abrogated—will soon be rewarded with vilification and rejection. It will lead to a 'tomb experience'.

Father Ed. de la Torre, in jail in the Philippines for the witness of the Gospel found, with others, that he had to submit to this tomb experience if he was to identify with peasants in their struggle against the Marco dictatorship. In an interview, he spoke about some people who were in the struggle, who had had a Christian background, but who were aware that Christian faith needed new expression:

> "Their position is more like this—it's like awaiting some revelation. You feel deep in your gut level, there *is* God, there *is* Christ, this whole thing is salvific. But you cannot assert it very boldly, you know, because you don't want to commit the presumption of somebody who just says 'This is it', because you have been too disciplined already by participation in social movements to presume to speak just for yourself. And yet one awaits, you know, one awaits. One awaits, not for some flash in the sky, or let's say, dramatic personal insight. No, one awaits a word from the mouth of the people in their struggle, because there are always periods of reflection,—whether, enforced, in jail, or let's say at home or in the fields. People, in this process, without any forcing, will arrive at some quiet but very, very serious insight into the presence of God, of Christ and the Spirit in the movement."
>
> "I have felt this, and in fact talked about this a bit with a couple of activists, even some who had been churchmen; and really will liken our experience to somewhat like the tomb, before Easter morning. You know this old life and this old understanding of Christianity is inadequate, it must be transformed if it would live, otherwise it will die with the present order. On the other hand—you are confident it will rise again in a transformed in a new way, in a purer, truer way. But you never find out until you die. No matter how much you keep talking about it, it will never be resurrection unless there is death. And so one is almost in a hurry to die. Except that, again, one should not be in a hurry to die, because sometimes it can be an escape from the agonizing suffering and the struggle in the present order . . . There might be less dying and more joy, less anguish and more basic celebration—a rushing forth joyfully—if we took our cue from the peasants and workers, because they have less baggage to drop by the wayside!"

Then can come for us, the Easter marvel:

The Lion of Judah
  flames full
  on the desolate band
    from his ambush of joy:
Ravished,
slain to life
  sing:
nothing, nothing,
nothing, nothing, nothing
  now can destroy.

We are to offer our whole bodily existence a living sacrifice, adapting ourselves no longer to the present order (Romans 12:1,2). A cross and a tomb will be part of the bargain. But, like the one who pioneered this way, a joy is set before us, which is for all mankind.

SPECIAL MINISTRIES

the BWM's response to Matthew 25

BY GIOLLO KELLY

Repeatedly, on hearing this classification mentioned, people will ask, "What are Special Ministries?" As far as the Board of World Mission is concerned, the term refers to that area of our mission outreach in Canada other than aid-receiving Anglo-Saxon congregations.

'Special Ministries' under the Board of World Mission are its response to the exhortation of our Lord in His parable as recorded by Matthew in the 25th chapter of the first Gospel, where the faithful are commended for serving the needs of others, while the unfaithful are condemned.

The scope of 'Special Ministries' in Canada is wide and varied, and a single article permits only a brief overview of the work in which the Board is engaged. Let us use the words of St. Matthew 25 to direct our attention to the variety of ways in which we endeavour to be faithful to our Lord's teaching in this chapter.

"I was hungry . . . thirsty . . . naked . . ." Our Presbyterian Fellowship Houses care for the needs of young men and women who for a number of reasons need "a home away from home". In co-operation with the Marymound Home for Adolescent Girls in Winnipeg, the Fellowship House serves as a half-way home for teenage girls in their struggle to cope with the pressures of to-day's society. In Prince Albert, the Fellowship House is home to young men, many of Native origin, who are pursuing their academic or trade training. At Armagh, care is given to unwed mothers and troubled girls, many of whom are alienated from their families. Through our inner city ministries, food and clothing is distributed to cases of special need. With the assistance of the supply department of many of the W.M.S. Presbyterials, good used clothing and quilts are provided to our Native peoples in Kenora and on the reserves.

In addition to ministering to these physical needs, we are concerned to be used of God in meeting the much deeper needs of many who come within the scope of Special Ministries. Many of those to whom we seek to minister in these areas find themselves in a deprived condition—not only one of economic deprivation, but also social and spiritual deprivation as well. Indeed, our motivation for assisting with things temporal is founded in our Christian commitment. For we know that He Who is the Bread of Life and Who possesses that water whereby spiritual thirst is quenched can satisfy the deep needs of all who come to know Him in Jesus Christ.

Verdun Day Care Centre

A "Special Ministries" Project

"I was a stranger . . ." Our Board has ministered to the stranger in our midst for many years, following a policy of providing the Christian Gospel in the native tongue of persons who do not speak the English language. As a result, in addition to participating in the ecumenical approach to newcomers to Canada through the National Inter-Faith Immigration Committee, and its regional and local committes, we have ministries among Chinese, French, Hungarian, Italian, Korean and Ukrainian-speaking Canadians, as well as among our Native peoples. In this day of unexcelled growth across our nation, much thought and planning has been given to establishing a Christian witness in the new communities which are springing up in areas of major growth. Although the native language of the residents of these communities is English, many of them are strangers—strangers to Christ and His Church for whom we, as Christians, have a responsibility.

"I was in prison . . ." Unfortunately, in a number of centres in north-western Ontario and on the Prairies, a large percentage of the inmates of detention institutions are of Native origin. Our missionaries carry their ministry into the prisons. This is particularly true in Kenora, where a weekly Bible Study is conducted in the jail. Our ministry to the Native peoples, however, extends far beyond the jails to eleven reserves, to Anishinabe Fellowship in inner city Winnipeg, and through the Kenora Fellowship Centre. In the latter we provide a Christian oriented base for cross-cultural understanding, and seek to stand along side of our Native peoples in their struggle to cope with an alien culture and for their goal of self-determination.

"I was sick . . ." There are eight centres from Halifax to Vancouver to which the Board has appointed women hospital visitors. Most of these visitors also cover senior citizen homes and in some cases are involved in volunteer programs for lay visitation in the large number of homes for the elderly. In the name of the Great Physician they bring a message of hope and friendship to those laid aside by sickness or infirmity. Loneliness is a condition from which many elderly people suffer to-day. Separated from loved ones by death or indifference, the pain of this suffering at times can surpass physical pain.

In these ways, and in others, we seek to minister to the needs of people of all ages, in the knowledge that inasmuch as we do it unto the least of these, we do it unto Him.

Empty Tomb

by Gwyn Whilsmith

Why do I keep coming to this tomb,
to kneel before this black and ugly hole
cut deep in rock?
Its darkness chills me to the very bone,
immobilizes me with fear and hopelessness
while icy fingers clench and stab my burning heart.
  My knees bleed from cruel, jagged stones,
  and sobs and groans
  racked from the inmost gutteral depths
  consume me
  till I can think of nothing else
  but to lie down beside
  the tomb
  in arrant melancholy
  or to die

But then a shaft of sunlight pure and warm
falls on my head . . .
I turn to see
the dull grey sky is taking on
a steady glow of pink and gold.
And through a blur of tears
I see You standing there,
smiling, Your hand outstretched
  Then I remember . . . oh, how could I forget?
  just why the tomb is empty . . .
  There's nothing there!
  no death, no sorrow,
  no agony so deep
  you have not conquered it.
  As you, Yourself, have said, "It is all finished."

Oh God, the wonder,
the Hallelujah, Easter-wonder of it all.

I grasp Your hand to rise
and walk with steady steps beside You
far from that useless tomb
into the glorious dawn
of Your undying Grace, Your Holiness
to Courage and to Hope, to Joy
to Power.

  Dear Risen Lord,
  Help me remember there is a choice
  of living every day
  either
  in the spirit of the musty, empty tomb
  or
  in the spirit of victorious resurrection.
  Help me, I pray, to deliberately
  Choose the one
  and to
  reject the other.

the oldest Protestant Church in the world

The Amazing Waldensians

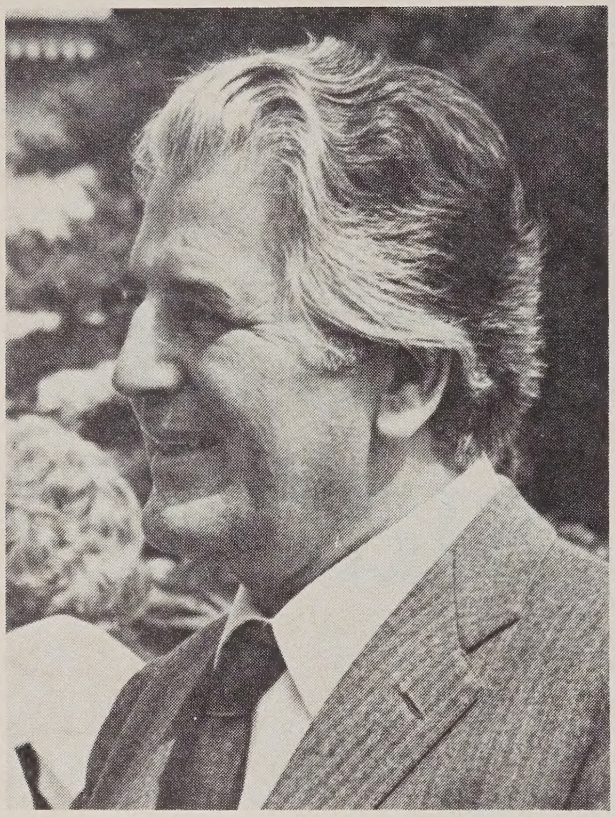
by WILFRED F. BUTCHER

Dr. Butcher, as a travelling chaplain with the RCAF in Italy in 1944-5 lived in intimate contact with the Waldensian Church in Rome and elsewhere, and, with an RCAF truck, enabled Pastor Guido Comba, the executive officer of the church, to pay his first visit to 'the valleys' after they had been separated from the offices in Rome by the conditions of war.

This spring The Presbyterian Church in Canada receives as a guest Pastor Aldo Sbaffi, Moderator of the Waldensian Church of Italy, a small communion with hardly a hundred ministers, but a great history and an influential witness. The Moderator gives his full time and serves for seven years, but cannot be re-elected.

About the year 1174 a popular evangelical movement spread among poor people in southern France, led, it is said, by a merchant named Peter Waldo, of Lyons. Bible reading was at the centre of the life and worship of this development and has continued for the 800 years until our own time. Medieval Roman Catholic authorities persecuted the community and it finally took refuge in a network of remote valleys on the eastern slopes of the Cottian Alps, in what is now Italy.

Poverty and simplicity of life with high standards of thought, morality and literacy have always been among their characteristics.



Pastor Aldo Sbaffi

When John Calvin organized the Reformed Church in Geneva they sent representatives to discover what was happening. These men returned saying that it was a church such as they had known themselves for many generations!

During the sixteenth and seventeenth centuries successive waves of intense persecution swept the valleys. Once the whole population emigrated to Geneva, but they were rural people, and could not well adapt as refugees to the life of a city-state. The mountain path by which they returned is marked by a treasured monument. News of their faith and suffering moved the English Puritan poet, John Milton, to write his poem, "Avenge, O Lord, thy slaughtered saints . . ." A little later Oliver Cromwell had collections taken among his troops for Waldensian relief. A stone wall, consequently built for the defence of the village of Bobbio Pellice, below the mountains which form the Franco-Italian border, is still called "Cromwell's Wall."

Opposition caused the movement to spend long periods with little more than 'underground' existence in the remoteness of the mountains. Following the Napoleonic Wars, however, a retired British officer, Colonel Beckwith, who had spent part of his earlier service in Halifax, Nova Scotia, was travelling in rarely visited parts of Italy, and discovered these remarkable Christian people. He married and settled among them, and his experience was of great value as they adapted to the changes then coming in the whole life of their land. The church needed to relate to a new atmosphere in which it was free to build schools and other institutions, and to establish congregations for its people who began to move out to the growing cities, with more liberal attitudes, as Italy gradually became a unified nation, free from foreign misrule and the chaotic conditions of the 'papal states'.

'The Valleys' have remained, however, the traditional homeland of the Waldensians, where even now wheeled vehicles can hardly penetrate in many parts, and people and pastors have maintained, very simply, a high standard of the Reformed tradition, centred on the Bible, worship, strong community life, and literacy in several languages.

Pastor Tullio Vinay is typical and yet outstanding. During the Second World War he and his wife were part of a route by which Jews fled from persecution and death, living and hiding in their apartment in Florence. Afterwards Vinay took initiative in the construction, by international teams of young people, of Agapé, a famous ecumenical centre, high among the mountains.

But the Waldensian Church became convinced that it must act to help people in Sicily, where there have been so many problems due to proverty, ignorance, social oppression and hopelessness. Tullio

Vinay was asked to give leadership in a unique Christian community project identifying with the people in suffering, friendship, teaching, and struggling towards new answers to the social questions of Riesi, a notorious village.

This past year he was elected to the Italian Senate as an independent. The Synod gave strong support to his decision to enter politics by a resolution which said that "the word of God does not take the Church out of the world but offers freedom to work for the salvation of men and the solution of the problems of their society."

Waldensians are now occupied all over the country on the staffs of the universities, in banking and the professions. Two strong congregations and a theological seminary have long been established in the centre of Rome, near the Piazza Venezia and the Piazza Cavour.

Emigration has become characteristic of Italians, and this has included the Waldensians, who established many congregations in Uruguay, and in the United States, where they gradually joined other Presbyterian denominations.

Modern tourists would do well to seek out and make the acquaintance of a people who have maintained so continuous and profound an evangelical witness. Their churches are to be found in all the larger cities, but it would be worthwhile to take the time to visit the historic and beautiful Waldensian Valleys, where Torre Pellice is the only town, beyond Pinerolo, an easy drive to the east from Turin. (It is not difficult to find people who speak English).

Within the past decades other protestant churches have gradually taken an increasing place in Italian life, and there are strong Pentecostal movements in some areas. The Methodists have some time been the second most vigorous protestant church and they are gradually becoming unified with the Waldensians in pastoral and administrative procedures.

The Waldensians are proud and have long struggled to attain self-support, while they have received essential aid from societies of interested people in Britain and the United States, as well as from the World Council of Churches and other sources. Inflation in Italy, however, is more serious than in many countries, and has caused restrictions to pastors' salaries and all new ventures. The Canadian churches, as such, have not contributed generously, but individuals may wish to make their gifts through The American Waldensian Aid Society, 475 Riverside Drive, New York, N.Y., 10027. Receipts are *not* accepted by the Income Tax authorities, because it is an organization outside Canada!

LUX LUCET IN TENEBRIS

teaching . . .

. . . and ideal teachers

Selecting the best teachers can be difficult unless you know how to assess a teachers ability to produce learning.

If the person hasn't had experience, we're going to have to expose him to some new teaching techniques. The person who comes along and already has a set mind on ways of teaching is going to become a difficult problem. We want teachers who are committed to producing learning and who are willing to listen to ways of doing it.

This necessitates finding people who have a respect for teaching techniques and who believe that there are good and bad ways of teaching. This also means eliminating people who believe teachers are born, not made. (The people who think this invariably believe that fortunately for everyone, they just happen to be among the people who were born lucky!)

This attitude can usually be detected in an interview. Ask leading questions such as, "What are your feelings about some of the different techniques now being used in the teaching profession?" You may hear answers like, "I think that sooner or later we'll come back to the old ways which weren't so bad. After all, I wouldn't be where I am today if those methods weren't pretty good," or "I'm not really up on the latest techniques but I bet there are some exciting things going on now." Variations of these answers will tell you a lot. You can also find out how much motivation is going to be required to get the person to accept some of the newer techniques.

You will want an instructor who is not only enthusiastic about his subject but who is excited over producing learning—any kind of learning. Sometimes we mistake enthusiasm for a subject as enthusiasm for teaching that subject. People who are enthusiastic about a subject will talk endlessly about it. People who are enthusiastic about teaching a subject will spend hours finding ways of getting people to learn. The preferred way to choose a teacher is one who is enthusiastic about getting learning to take place whatever the subject may be.

Another important criteria is to choose a person who can think on the student level. Those who possess that skill are more likely to communicate with the empathy required. Many who seem to be good at communicating fail because they can't identify with the thinking of their students. This is never an easy task but even trying to empathize will help.

One characteristic which is most important to a teacher's success is the ability to keep students thinking as long as possible. It means the ability to turn a question back to the learner or to ask another question. Sometimes it means giving just enough information so that the student stays in the conversation and keeps trying to get the answer. Ideally, the rest of the group will pitch in and collectively come up with the answer.

This means letting the students make the discoveries themselves. Inexperienced and self-centered instructors seem to covet the role of making all the pronouncements themselves. They don't seem to realize that there must be something wrong with their presentation if the student has to be helped in drawing a conclusion. It would seem to be obvious that if the teacher has done a good job of presenting information in a logical way, the student should have no difficulty in coming to a conclusion.

. . . *writing in Indonesia*

Every teacher knows that all students are not created equal. Every teacher also knows that there is no one best way to teach. But every good teacher is always eager to share methods and techniques which have proved useful and effective. Dr. Wesley Sadler is no exception.

Dr. Wesley Sadler, the first director of the Africa Literature Centre has had long experience in teaching people how to write. In an informal letter, he describes the approaches he uses on the island of Sumatra where he is presently working.

Dear Colleague:

This is about writing for publication.

How do you teach men and women of Indonesia—Christian, intelligent, eager—to write for publication in 100 days?

We employ three approaches. The first stems from an incident in the career of Sinclair Lewis *(Babbit, Main Street, Kingsblood Royal).* He was invited to lecture at Yale University. The auditorium was packed. Lewis was introduced and walked to the speaker's stand. As he began to speak, he raised his right hand above his head. "How many of you want to become writers?" he asked.

Every hand went up.

"What are you doing here then?" he said. "Go home and write." With that, he stepped down from the podium and walked out of the auditorium.

On the opening day of our creative writing course for Indonesians we present a new thick notebook to each student. "Write about anything: what you think, what you hear, see, say, what you like, what you don't like."

During the first class the students are advised that they are there to become writers and that they will spend six hours a day at their desks, writing, developing the habit and discipline of putting their thoughts and feelings and experiences on paper. "You will also be taught to type", we add, "and to cut stencils, run a mimeograph machine, use a camera, and lessons in spoken English will be given one evening a week if you wish."

A bit of wonder begins to show in their faces. The instructor closes with these words. "Do 300 words on your trip from your home to this Writing Course (Kursus Darya Tulis-Memulis) here in Siantar. I will be back tomorrow morning at eight to pick up your manuscripts."

Our second approach is based on the knowledge that reading makes a full man. In our own experience we know of no good writer who was not (is not) a voracious reader. We provide Indonesian literature, Christian and other, that we believe worthwhile. In addition, we share manuscripts of our own, written in Indonesian, that we hope embody the techniques that we wish to develop in the students, i.e., simplicity, directness, economy of words, interest, creativity.

The students are young, 22-25 years, and new to the adventure of writing for publication. Mindful of this, we do not leave them sitting behind their desks, facing a blank wall and wondering what to write. Sometimes we send them to Parapat, a lovely mountain-lake town 25 miles from Siantar. "Here's bus fare," we say, "and money for food. Walk through the town, visit the market and shops, go swimming in the wonderful lake. Have a good day. Tomorrow morning at eight begin writing 400 words on your adventure."

At subsequent sessions we enact brief dramas in the classroom, the students the audience. We usually portray an older person or one who is sick, with the action slow and the words hesitant. The students are instructed to take notes on everything done and said between the opening announcement "Take notes," we say and at the conclusion, "Write it."

The instructor waits until they have completed their manuscripts. Then he gives them his own prepared manuscript of what has been said and done, and they are able to compare their manuscripts with his. As these demonstrations (four or five of them) increase, the gap between the versions lessens or disappears altogether.

We move from narrative writing to descriptive writing to exposition, and so on. On one assignment the students are sent to the small but lovely park in Siantar to write a description of it, giving special attention to the children—the scores of them—as they play in the grass, on the swings, and gather around the two-wheel canteens to buy an Indonesian "refreshment". We suggest that they end their manuscript with their impressions of the value of the park to the community.

They learn to interview. One student is sent to an orphanage to interview the headmistress and the children. He takes pictures to illustrate the success of the institution. Another goes to Nommensen University to interview one of the deans. He takes pictures, one of them showing the ethnic groups represented in the student body. Another visits a retired pastor who has a distinguished career of 60 years. The pictures focus on the pastor and his family.

Book reviews are next, then playwriting.

Our third approach is based on the belief that behind every good writer, even the great ones, there is an editor. Most of our teaching is done—there are practically no oral lectures—when the instructor sits down with each student and edits his manuscript with him. (The instructor has previously written comments of the importance of approval or correction in the margins.) It is during these private sessions that outlining is stressed. Repetition of words, unnecessary words, poor paragraphing, and other common faults of the beginning writer are pointed out.

The second fifty days of the course are devoted to publishing a 28-page illustrated magazine called *The Christian Writer (Penulis Kristen).* Here the students run the gamut of magazine publication: content, writers, illustrations, layout, front cover, back cover, proofreading, costs, sale price.

The course moves fast. Each one lasts only 100 days and we try not to repeat ourselves. There is one exception, however: "Never be guilty of writing dull literature, especially Christian literature," we say. "If it isn't interesting, throw it away and try again."

a prayer for wisdom

God of all wisdom, thrust thou me into a lifelong quest of great ideas.

Save me from easy contentment with small thoughts whose cost is little and whose rewards are slight.

Stir within me some inward and holy passion for the mighty thoughts that, costing all, reward the soul with all.

Through great books quicken me with the growing-pains of the mind.

Teach me the thrill and the enlargement that are found in keeping pace with the great minds of the ages.

Grant me a divine grace in the ability to ask questions, sharp questions that cut deep and divide truth from error.

Spare me the inner defeat of easy answers.

Enlarge me by the wisdom that has come down from my fathers. Grant me as well the courage to outgrow it as they outgrew what had come down to them.

Cleanse me of small spites, purge my soul of puny hatreds, sweep my heart of paralyzing bitterness through the ennobling power of great ideas.

In the name of him who is the truth. Amen

—*The Student Prayerbook*

in the world

by Marjorie Ross

Food is a topic that has universal appeal. It strikes a common chord in all of us. This year the appeal for funds for aid and development by the major Canadian churches is focussed on food, and so is the inter church development education programme, therefore, it seemed a logical topic for an article in this space. As I wrote my first draft, I had a strange feeling that I had said it all before, and checking back, sure enough, I was quoting myself from the January 1975 Glad Tidings! If you can refer again to that article, you may find it a useful background to this month's discussion.

The food crisis—what is it?

There are between 400 and 500 million hungry people in the world. Of these, about 70 million are seriously malnourished. In simpler language, 70 million people do not get enough food to grow properly if they are children, or to stay healthy if they are adults. What can be done about it?

"Getting a Handle" on a global problem

With that question, we immediately identify ourselves as pragmatic people. We want to *do something* about bad situations. Can we do something to make it better, or is there something we should refrain from doing in order not to make it worse? We resent being burdened with descriptions of suffering and despair and then told we can't do a thing about it.

Reading over my previous article, I can see that I was trying to "get a handle" on the problem of world hunger. I suggested several different ways in which Canadian families could modify their eating patterns and try to avoid waste. They are still valid, but the question could very legitimately be raised, "How is all that going to feed the hungry?" Similarly, mothers for generations have urged their children to clean up their plates by reminding them that somewhere children are starving. What good does that do for the starving children? In another article in this space I said, "We can hardly send the scraps of our Christmas dinner to feed the children of Calcutta." What difference does it make then, if we throw out our leftovers, and feed the dog with lamb's kidneys? That is a question I didn't face before. I just said, "It is a sin to waste food in a world where so many are in want." I would still say that, but I realize now that we are talking about *our* sin, *our* feelings of guilt at being so fortunate, *our* wasteful habits. What is all this doing for those 70 million starving people? The focus of the food crisis should be on them, not on our guilt feelings about our life style.

"But hold on," I can hear you saying. "Doesn't our extravagance and overconsumption make matters worse? Aren't you always talking about the first class passengers on space ship earth taking far more than their fair share?"

My own fuzzy thinking seems to be coming back to haunt me, because I know that I have never clarified in my own mind the difference between food and non-renewable resources like oil and the essential minerals. There is a new harvest every year. Some harvests are better than others, but unless we so deplete the soil by exploitative farming, or by allowing it to erode away, the harvests will continue. Oil, and coal, and iron are depleting resources. Some day we will find that we have gone to the cupboard for the last time, and the shelves will be bare. There just won't be any oil or coal or iron—for us or anybody else. Our way of life uses these resources up at a very fast rate, and hastens the day when the cupboard will be bare. In the interests of our own descendants, as well as of the rest of the world, we should slow up our consumption. As someone, (was it Mr. Trudeau?) has said recently, we must change from being a consuming society to being a conserving society. Those of us who never lost the habit of saving bits of soap and reusing string are suddenly back in style!

This is why I think it still makes sense not to waste food. Conserving our resources means making what we have go as far as possible, and what more natural place to start than with the food we consume? But, we should be clear that we are saving food (or, not wasting food,)—only to condition our minds not to waste the other non-renewable resources. We should not fool ourselves by thinking that the food we do not waste is somehow going to feed the starving millions. The only way this could happen would be if you put the difference between what you actually spend on food, and what you could spend if you were not being careful into your donation to an agricultural development programme overseas. (As a matter of fact, this is recommended by the Inter Church Aid Committee of our church both as a way of increasing your contribution and of making your family more aware of the gulf that exists between us and most of mankind.)

But what about the amount of grain we feed to animals?

Now you raise one of the major talking points of those who would have us modify our eating habits on moral grounds. I introduced this idea in the previous article when I talked about the five pound roast being the grain equivalent of a month's food for a family in Calcutta. I should bring it up to date here.

Protein: Animal or vegetable?

It is a fact that if all the food—which is largely cereals— produced everywhere today were to be divided up amongst the world's population there would be far more than is needed to give every man woman and child a calorie intake of 3,000 calories per day. There would be enough to feed the world's population even if it grows to almost double its present size. That should be reassuring for those who fear that there just isn't enough to go around, and fear that before long we will all be eating little organisms out of the sea! But, while we can grow enough food to easily meet human needs, our present practice is to feed four-fifths of the grains we grow to livestock. We eat the grains in the form of beef, pork and chicken, but it requires seven pounds of vegetable protein to produce one pound of animal protein. In recent years, North Americans, Europeans, and even Russians, whose ancestors satisfied their hunger mainly with bread, beans and root vegetables, are eating increasingly more meat. This means the rich countries of the world consume, in a more concentrated form, far more cereal grains than the poor countries.

Many people argue that animals are very wasteful converters of basic foods into protein. If we should be conserving food, then we should not be feeding it in such great quantities to animals. We should instead be eating the basic foods ourselves, and eliminating meat from our diets. They tell us, in short, that our response to the food crisis should be to become Christian vegetarians.

Christian vegetarianism?

Several speakers at a church sponsored food conference I attended recently spoke of the desirability of Canadians reducing their meat consumption "in order to free large quantities of grain to feed a hungry world". Suddenly there was an interruption from the audience, and a very angry delegate introduced another point of view.

"What do the churches think they're doing, trying to put us beef-producers out of business?" he demanded. "You people don't know what you're talking about. Even supposing you convinced a whole lot of people that it was their Christian duty to stop eating meat, what's that going to do, besides cause a lot of trouble here in Canada for farmers like me and the whole meat industry? How are you going to get the grain my cattle wouldn't be eating to the folk in India who are going hungry? Is the government going to buy it from the farmers at the price I'm paying now? Where's the government going to get the money from? And how are they going to distribute it in India? From what I read, there are a lot of grain dealers in India that won't want our free grain flooding the market? Anyway, they tell me most Indians would rather have rice than grain. In my opinion, you should forget all this vegetarian stuff and concentrate on making Canadian farmers, and the whole Canadian economy, as prosperous as possible. Then we will have the money to send to India or other countries to help them buy the food they want. Even better, they could spend it on irrigation and fertilizer so that they can grow more themselves. That's really helping them, a lot more than trying to talk Canadian housewives into serving macaroni and cheese instead of a good piece of beef!"

Getting the focus on the proper subject.

Even allowing for his prejudice in favour of the meat industry, this farmer made a lot of sense. He put his finger on the essential point—that if we are concerned that the hungry should be fed, we should be concentrating on them, not on ourselves. Certainly there are specific ways in which we can help them, but the real action must take place in the needy countries. As he said, there are enormous practical difficulties in the way of North America becoming the food supplier to the whole world. We often hear vague references to the future survival of mankind depending on Canada's wheatlands, as if Canada and the United States were going to feed most of Asia. If that day ever comes, there will have to be enormous changes in our economy first. Secondly, it is not in the best interests of the hungry countries to have to count on us to send them food. Not only would this create an unhealthy political and economic dependence on us, but it would make us all very vulnerable to weather and crop failures here. The world cannot afford to put all its food eggs into one geographic basket. It is better, as the farmer said, to encourage agriculture in the countries where more food is needed.

This year the theme of the church development funds (Inter Church Aid in our church) is "Let the Hungry Feed Themselves". Although this may seem a little heartless at first sight, it reflects exactly what we have been saying. Remember the saying, "Give a man a fish, and feed him for a day. Give him nets and a boat, and you have fed him for a lifetime." Food handouts, like the Depression soup-kitchens, can only be short term solutions. The sooner people can feed themselves from their own resources, the better for everyone.

Our food technology is not for export.

However, I would disagree with the thought expressed in the farmer's last point. He, like many Canadians, is assuming that what has worked for us will work for the rest of the world. Canadian agricultural technology, developed for our conditions, is not the answer for everyone. Not only is the technology unsuitable, but in several cases the introduction of North American style agriculture has actually widened the gap between rich and poor. In some cases, the poor have less to eat than they had before. How has this happened? We'll talk about that next month.

To You Who Hold the Ropes

by ANNA McDONALD

Perhaps the men who manage the ropes are the most insignificant and rarely honoured people. Maybe you, my reader, feel or have felt like this a times. A story is told of a woman whose faithfulness is very clearly marked. The congregation to which she belonged kept getting smaller and smaller due largely to lack of interest. Finally the minister gave up. The Church door was closed. Nevertheless this faithful woman went to Church at the regular hour of worship and sat on the steps alone in Prayer and Thanksgiving. You are very much like this woman.

Maybe you wonder who "you" is. Many times people have done work in the Church which immediately captivates the attention of the majority. These people are honoured by honourary degrees, certificates of merit, monetary gifts etc. They have, indeed, merited these gifts, but the "you" I am referring to are those who have worked inconspicuously and quietly. You have never received any public recognition. You have been faithful to your Women's Missionary Society Auxiliary. You have kept a Sunday School together in addition to teaching a class. You have guided the Mission Bands, Explorers, Cubs, Scouts, Boys Brigade, Canadian Girls In Training and Young Peoples. You have given leadership in Vacation Bible School as well as teaching a class. Camp Directors have been encouraged by your presence as a leader, nurse, cook, caretaker, etc. You have driven your car to take children and young people to meetings. You have given your "extra" money to help nurture the young. You have opened your door to students spending summers in your Congregation. You have visited the lonely, discouraged, the sick in home and hospital, the disabled in their home, "Guest Homes" and other places. You have supported your minister in every possible way.

There are several instances in the Scriptures where faithful holders of the ropes are briefly mentioned. I will direct your attention to only two. In the Gospel of St. John, we see the beautiful picture of the Disciple Andrew standing in the background but watching for his opportunity to serve his Master. Read Chapter 1:40-42. Just in a short space of three verses we see Andrew seeking Peter and bringing him to Jesus. No doubt Jesus "beheld" Andrew's faithfulness as well as he "beheld" Peter, but He did not mention Andrew. It would appear that he overlooked Andrew but I am sure He rewarded Andrew.

In Chapter 6:8-13 Andrew appears again as a servant in the feeding of the 5,000. In clear but rather trembling faith he said to Jesus, "there is a lad here, which hath five barley loaves, and two small fishes, but what are they among so many?" Without Andrew this miracle could not have been performed. Notice also the nameless "lad". He gave his entire lunch to Jesus, yet we do not even know his name. He and Andrew were indeed holders of the ropes.

In Philippians 4:3 Paul speaks of "these women which laboured with me" and "with other my fellowlabourers whose names are in the book of life". How inspiring is this letter!! I pray that God would spiritually fill our letters also. No names are given.—just "those women" and "fellowlabourers". But where are their names? Yes, "in the Book of Life." This article is written to honour you, whether you are a Canadian or in some other country. The old saying is "If the shoe fits wear it." We praise God for you. Just continue faithful in holding the ropes. Romans 16:16 "the churches of Christ salute you".

FORM OF BEQUEST

I give and bequeath to the Women's Missionary Society (Western Division) of The Presbyterian Church in Canada the sum of . . . dollars, free of succession duty, to be paid for the purpose of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.

My Place

an alternate television programme for children

by Harry Crawford

A Canadian television programme for the four and five year old child—produced by Burning Bush Productions of The Presbyterian Church in Canada.

In the 1970's, more and more importance is being attached to the influences on a child before he begins his formal schooling. By the time he is five he has accomplished an amazing part of his growth and has learned from many sources—parents, peers and all the elements of his environment, including television. He accepts information naturally and learns from all sources. Television can be the most effective and entertaining source of all. It is remarkably flexible and uniquely direct, providing exceptional visual and verbal stimulation.

The Presbyterian Church in Canada, responding to and having participated in a great deal of research relative to television for children, decided to concentrate on programming for the pre-school child. They set these objectives:

- To produce a series of 26 television programmes for four and five year old children which assist the child to develop social values that encourage a sensitive, constructive approach to life, respect for people and an excitement for living.
- To establish by example a standard for children's programming appropriate for the Canadian broadcast industry.
- To produce a series of programmes which make effective use of all the characteristics of the television medium.
- To develop interesting, entertaining, captivating programmes which involve the child.
- To recruit a creative team of qualified educators and experienced television producers.
- To develop mechanisms to enable the funding of such a series of programmes.

A programme was produced as a representative pilot for the series. It has been used and broadcast as a sample of what can be done.

The proposed series "My Place" is designed as a half-hour programme specifically for the four and five year old. The programme would be video-taped, using live performers and filmed inserts. Stories, songs, games and activities will raise and answer questions about Canada and the world and bring the child into thoughtful contact with people and things, ideas and events. The filmed inserts would be shot on location in various parts of Canada so that, inadvertently, children will become acquainted with their fellow Canadians and with parts of Canada other than their own.

An interesting variety of people and a puppet are there; a hostess, a warm, welcoming personality who makes the young viewer feel that "My Place" is indeed HIS place and a special place to share. Handy Harry is a good friend who shares in games and songs and Flapdoodle is a puppet bird with a fussy nature.

The setting is a walled garden designed especially to appeal to children, with a plot of ground for actually growing things; a brick wall; a table where things can be made and where insects, small animals and plants can be observed in close-up detail; a play area for songs and games and a swing, are part of it.

Each programme will have a special theme that will be presented by songs (original Canadian as well as familiar) chosen to encourage viewer participation. Stories, old tales and new stories by leading Canadian authors; multicultural folk stories. A variety of story-telling techniques will be used, e.g. graphic illustrations, mime, puppetry and acting-out; games, demonstrating body movements to help develop co-ordination and rhythm; poems and rhymes both old and new emphasizing sound and rhythm.

"My Place" is an active place with opportunities to learn through observation and examination of natural objects—the finding, holding and turning of such things as a shell, a worm, a reed and observing their place in the universe, the discovery of imaginative mythological creatures and the building and creating with simple materials, constructively or just for fun.

The creative team are experienced, responsible and award-winning producers, writers and educators. The mutual conviction that there is a need for such a programme as "My Place" brings this team together.

The Administrative Council of The Presbyterian Church has authorized a campaign for $300,000 to produce the programmes and begin making them available. Contributions, large and small, from individuals or groups are most welcome and should be sent to:

Burning Bush Productions
Communication Services Committee
The Presbyterian Church in Canada
50 Wynford Drive
Don Mills, Ontario
M3C 1J7

Further information can be obtained from the same address.

wms highlights

Chalmers, Calgary

At the regular December meeting of the Isobel Taylor Group of Chalmers Church, Calgary, two life memberships were presented. They were given to Miss Betty McNay and Mrs. Agnes Scott, two of our most faithful members. These were the first life memberships presented by the group.

The members also did up Christmas gifts and addressed cards which were sent to various nursing homes and to shut-ins from the congregation.

Knox, Sudbury

The December meeting of the Dorothy Douglas Group, W.M.S., was a joyous occasion. Members and guests met to honour Mr. Harry Young, an elder for 20 years at Knox Church, Sudbury. A W.M.S. Life Membership was presented to Mr. Young on behalf of Mrs. Thelma Paulson, a former member now living in Calgary, Alberta.

The President, Mrs. Marjorie Edgar, presented the scroll and a poem she composed for the occasion, on Harry's life and work. The Secretary, Mrs. Leah Stewart, presented the pin. Mr. Young is well known for his artistic ability and has given unselfishly of his time and talent to his church. His work on the float Knox entered in the Santa Claus Parade, helped greatly in winning first prize—a first for Knox.

The ladies' parlour was decorated with holly, candles and a miniature Christmas tree, surrounded with gifts for Armagh. Two members sang "Rocking", a Czech Carol and all took part in the Christmas program.

London Presbyterial Annual Meeting

The 63rd annual meeting of the Women's Missionary Society of the London Presbyterial was held at Burns' Church, Mosa, with the Presbyterial President presiding.

The theme of the meeting was "Joy" and was brought out in the worship service conducted by Mrs. Robert McDonald of Glencoe.

Mrs. William Scott of Rodney sang two inspiring solos in keeping with the theme with Mrs. D. Carmichael of Crinan as organist.

The officers of the executive, and the secretaries of the different departments explained the responsibilities of their offices.

The treasurer gave an encouraging report,—all allocations had been exceeded.

Donations are being sent to the Anishinabe Fellowship, Winnipeg—and the Development of Camp Kintail project.

A memorial service, and a period of silent prayer was conducted by Mrs. G. Livingstone of Crinan.

The officers for the coming year were installed by the Rev. D. Lennox of the host Church.

East Toronto Presbyterial

"The best definition of "witnessing" I have ever heard is this: witnessing is one beggar telling another beggar where he found food." Thus spoke Mrs. Maybeth Gray, guest speaker at the 63rd annual meeting of East Toronto Presbyterial, held in Glebe Church on January 31. Daughter of missionary parents, born and educated in China, Mrs. Gray asked us to get out amongst non-Christians and let our light shine there. "God's Word is God's love-letter to us." Her challenging and practical address complemented the thought-provoking meditation of Miss Hilda Hogg in the afternoon and the encouraging message of Mrs. C. M. Snider at the evening installation service.

Encouraging reports were approved at the afternoon session. All financial allocations were generously surpassed. The wish that our members would be as eager to accept office as they are to do volunteer work was expressed. Genuine concern was felt when no secretary for C.O.C. or Girls work was found.

Annual Meeting, Brampton Presbyterial

Mrs. C. M. Snider of King, president of the Toronto Kingston Synodical was the guest speaker at the 11th annual meeting of the Brampton Presbyterial Women's Society held February 2 in Knox church Milton. The theme for the afternoon was "Christian Concern".

Mrs. J. MacLean, Mississauga, the president conducted the meeting when close to 75 ladies gathered to hear Mrs. Snider give her address. Introduced by Mrs. W. Young of Orangeville, the speaker gave an illustrated talk on her recent trip to India as part of an insight tour with The Presbyterian Church. The group visited the mission areas of that church and Mrs. Snider asked the women present to give their prayers for the Christian Indians that they might be a strong witness for Christ in their community and urged them to let their love reach out to others and not be afraid to let the power of the Holy Spirit work in them.

Mrs. J. R. McCracken of Brampton was honored for her untiring work on behalf of the Presbyterial when she was presented with an Honorary life membership in the Society. She has been a lifetime member of St. Andrew's Church, Brampton, and for 40 years an outstanding member of the Women's Missionary Society. She has been Historian of the Brampton Presbyterial since it's inception 11 years ago. Dr. Hunter McCracken presented his mother with the special pin. Earlier in the afternoon she and Mrs. W. Weber gave interesting historical notes from various W.M.S. groups in the area.

Moments of meditation were given by Miss Evelyn Murdoch, Educational Resource Person for the Presbyterial, followed by reports of area secretaries. The Presbyterial had a successful financial year but due to inflation of expenses all societies have been asked to increase their givings by 7%.

Installation of the new officers was conducted by Rev. R. Lewis. Mrs. MacLean is president, Mrs. W. Tisdale, Brampton, secretary, Vice pres. Mrs. Young, Orangeville, and Mrs. O. McAllister, Bolton and Mrs. Arda Vandenbroek, Clarkson, Treasurer.

The afternoon was brought to a close with supper served by the ladies of the Milton church.

Glengarry Presbyterial Annual meeting

"Be strong and Resolute" was the theme of the Annual meeting of Glengarry Presbyterial held in Cornwall in January 1977.

Mrs. Alpin MacGregor chaired the meeting and worship was conducted by members of Vankleek Hill. Reports of various Secretaries were given. The Secretary for "Children and Youth Groups", Miss Lois Gemmell, spoke on her plans, and asked each group to co-operate and work with children ages eight and up, since this is a very important age and should not be neglected.

A series of prayers followed: "For workers at home" by Finch society; "Workers abroad" by Avonmore; "All W.M.S. work" by Moose Creek; "Rev. Glen Davis" by Ingleside; "Childrens work" by Gravel Hill and Monkland.

The presentation of an "Honorary Certificate" and pin with bar of the W.M.S. was presented to Miss Margaret Boyd, Ottawa, who is Educational Resource Consultant, from the Glengarry Presbyterial. Miss Boyd thanked the Presbyterial for this honor, and then installed the officers for 1977.

SYNODICAL GIVINGS

January—February 1977

OBJECTIVE		1976	1977
$ 24,600.	BRITISH COLUMBIA		
22,700.	ALBERTA		
12,850.	SASKATCHEWAN		
18,500.	MANITOBA & NORTHWESTERN ONTARIO	$ 313.	
162,650.	HAMILTON AND LONDON	11,000.	$7,100.
164,800.	TORONTO AND KINGSTON	4,000.	
77,000.	QUEBEC AND EASTERN ONTARIO	3,033.	2,383.
$483,100.		18,346.	9,483.
	SPECIAL GIFTS		1,151.
	YOKOHAMA PROJECT		70.

NEWS

MADRAS DIOCESE RECOMMENDS FAR-REACHING REFORMS

Madras (EPS)—Far-reaching reforms of outdated customs and social practices, equalization of church salaries, and use of church properties for the benefit of the poor, have been recommended by the Board of Mission and Evangelism of the Madras Diocese of the Church of South India. The diocese will also be the first of the 19 CSI dioceses to accept a woman priest when Ms Elizabeth Paul, now serving as a deaconess in a Madras church, is ordained.

Taking interreligious dialogue seriously, the diocese is currently negotiating with Hindu scholars to participate in regular classes for Christians in Hindu thought. The overall five-year programme of the Diocesan Council will focus on spiritual renewal, evangelism, social awareness, agriculture and the improvement of institutions.

Foremost among the reforms sought is one which prevails upon the church to distribute its unused property to the underprivileged for housing sites. Other recommendations: removal of existing disparities in the salaries of employees of church-related institutions and the introduction of salary ceilings; appointment by the Synod of a high-power committee to investigate Christian hospitals, colleges and schools which at present seem to cater chiefly to the needs of the well-to-do; and adoption by the church of a firm stand against black-marketeers.

The recommendations further ask for a uniform law of succession so that no one inherits more than a maximum of Rs100,000 in movable or immovable property; that daughters should share equally with sons in rights to parental property, and that weddings involving a dowry should not be permitted to take place in churches; that the caste system and communalism be eliminated and that those found appealing to caste sentiments during elections be barred from running for office.

SCHOOL ADMISSIONS BY ACADEMIC ABILITY ONLY, ANGLICANS RULE

Johannesburg (EPS)—The future basis for admission to private schools run by the Anglican Church in South Africa will be academic ability rather than race, a statement issued by the church at the end of January declared. The previously all-white schools will from now on also admit black and coloured children.

By their actions, the churches have incurred the wrath of the South African authorities. Last week the Administrator of Cape Province, Mr. Lapa Munnik, threatened to close down and de-register schools that admitted non-white children. After meeting with the Archbishop of Capetown, Dr. Bill Burnett, and a delegation from the Anglican Church, Mr. Munnik is reported to have taken a softer line. He hinted that the Government might consider altering the regulations governing admission to private schools.

Jesus in Today's World

SINGAPORE—How would Jesus find the world today? A group of 11-year-olds at an elementary school were given this essay theme and the result was so touching their thoughts were edited into a 38-page booklet.

"One day Jesus decided to come down from heaven to see how things were going after so many years . . ." begins the narrative.

In this gospel according to scholars, the Saviour touched down at the United Nations—". . . and when He heard all rulers exclaiming words of peace He was very pleased. . . . He thought the world was doing well: 'this means Mankind heard my words and has changed."

"Jesus toured the world and admired high-rise buildings, jet-planes and cars which weren't here before and seeing TV joked, 'I see men also can make miracles just like me.' "

"but He also saw war, hunger and exploitation and in the Holy Land tanks, bombs, guns and hate . . ."

At the end of his visit He held a rally for the poor and went round town in a sound-truck announcing it.

" 'The world is not doing well!' He said. 'You need a lot of money for clothes and shoes and food and you don't have it . . .' "

At the end Jesus is arrested by police for holding a rally without a permit.

TANZANIAN LEADER URGES GREATER ROLE FOR CHURCHES IN DEVELOPMENT

Dar es Salaam (EPS)—Prime Minister Rashidi Kawawa of Tanzania has asked his country's regional development directors to involve church leaders in committees discussing new development projects. The directive was issued in a letter addressed to the directors overseeing projects in the 20 mainland regions.

Mr. Kawawa urged that church leaders be encouraged to acquaint themselves with both short-range and long-range development plans. He noted that church-financed projects play an important role in the country's development and suggested that every effort be made to involve the churches in new programmes.

SWEDISH CHURCHES TO LAUNCH STUDY ON USE OF NUCLEAR POWER

Stockholm (EPS)—Two study groups of the Church of Sweden will join forces in a research programme on the use of nuclear power and other questions concerning the future of mankind. The study will concentrate on the theological and ethical aspects of the use of nuclear power. Material gathered from other countries will permit a wider examination of the continuing spread of nuclear energy. Findings will be presented to the College of Bishops of the Church of Sweden for the drafting of a statement to the churches.

The use of atomic power for the production of electricity is a controversial question in Sweden. The Centre Party captured many votes in last year's elections on a ticket which favoured the total ban of nuclear power plants. Youth organizations and other groups have challenged the bishops and the Church to make a clear declaration on the use of nuclear power plants. Basic to the problem is the question of the storage of nuclear waste. Used atomic fuel must be removed from the power plants and opinion is divided about a safe way of keeping the waste which remains radio-active for hundreds or perhaps thousands of years. The radiation is very harmful to human beings in particular and to the environment in general.

In Remembrance

Mrs. M. F. Cree
Presbyterian, Ailsa Craig

Mrs. Dalton McCrackens
Knox, Alliston

Mrs. P. M. (Pat) McCutcheon
St. Andrew's, Ancaster

Mrs. Clarke (Vera) Calder
Presbyterian, Beaverton

Miss Helen Marshall
Knox, Dunnville

Mrs. Walter F. Ross
Knox, Embro

Mrs. A. C. Robinson
Knox, Guelph

Mrs. Christina Watson
St. Andrew's, Huntsville

Miss E. Rittinger
St. Andrews, Kitchener

Mrs. E. S. Smyth
St. Andrew's, Kitchener

Mrs. Sam Gisby
Presbyterian, Limehouse

Mrs. Boyd Campbell
Knox, Listowel

Miss Peggy McDonald
New St. James, London

Mrs. Anne Hamill
St. Andrew's, Markham

Mrs. Barbara Fraser
Knox, Milton

Mrs. E. S. Harding
St. Andrew & St. Paul, Montreal

Mrs. Hazel Baker
Knox, Morrisburg

Mrs. Edithe Marselis
Knox, Morrisburg

Mrs. Mary B. McNeil
Presbyterian, Ormstown

Mrs. George (May) Sargeant
St. Andrew's, Owen Sound

Mrs. Norma Jack
Presbyterian, Paris

Mrs. Clair Donaldson
St. John's, Pittsburgh

Mrs. Stewart (Ava) MacFarlane
St. John's, Port Perry

Mrs. Janet Mary Hepburn
St. Paul's, Prince Albert

Mrs. Lois Bowes
St. Stephen's, Regina

Mrs. Hazel Bourne
Presbyterian, Richmond Hill

Mrs. Wm. Hoey
Cooke's, Toronto

Miss Mary Edgar
Glenview, Toronto

Mrs. W. D. Jamieson
Glenview, Toronto

Mrs. R. (Belle) Crawford
Queen St. East, Toronto

Miss W. Eddie
Riverdale, Toronto

Mrs. Howard (Margaret) Johnston
Knox, Vankleek Hill

Miss Katherine Brown
St. Paul's, Victoria Harbour

Rev. Edison L. Garvin
St. John's, White Rock

Mrs. P. J. Wesley
Knox, Windsor

Mrs. Andrew (Emma) Casemore
St. Andrew's, Wingham

Mrs. Herman (Roseanna) McKay
St. Andrew's, Wingham

MISS SUSAN YEUNG

Word has just reached us of the passing to higher service of Miss Susan Yeung of Vancouver on February 7, 1977.

Miss Yeung was born in China, where she attended the Chang Kwmg Girls' Seminary, and the Canton Provincial Normal School, from which she graduated as a Kindergarten teacher. Prior to coming to Canada, she was a member for nine years of the Public School staff at Ling Nam University in Canton and later taught at St. Stephen's Girls' College in Hong Kong.

Miss Yeung joined the National Department staff of the Women's Missionary Society (W.D.) in 1940 under appointment to the Chinese Presbyterian Church in Vancouver, where she continued her ministry until her retirement in May 1966.

She will long be remembered as a fine Christian teacher and a faithful servant of Jesus Christ.

—Giollo Kelly

OFFICERS' ODDMENTS

"The sweet small clumsy feet of April" [come]
"Into the ragged meadow of our souls."

There may still be snow—but isn't that a daffodil over there? It is April—April of the Resurrection morn! Hallelujah!

Not only is nature stirring around us—but we look around us with new eyes. What do we see—or hear—or ponder?

(a) If we go to SYNODICAL ANNUALS this month, as DELEGATES or OBSERVERS, there are friendly greetings, reports, inspirational talks. May we translate all this into information with a thrust, that will inspire our Presbyterials and Groups when we take the message back to them, turning "What can we do?" into "We can do . . .".

(b) If we look into our closets and cupboards. This or that is too good to throw out? Then let's donate it to a garage or rummage sale sponsored by our Group—and send the monies to bolster the W.M.S. Supply Fund. A small boy may so be clothed—not in our discards, but in a new outfit, through our Supply Money.

(c) If a new Easter bonnet is no longer the *focal point as once it may have been—let's put people in its Easter place. One* cannot *count the cost of* that *in dollars and cents. Have we mailing-lists—shut-ins; W.M.S. personnel; an acquaintance divided from us by the miles, but whose soul is calling unto ours for reassurance (there is E.S.P., you know.)? All will rejoice in an Easter card or letter from outside.*

(d) If we hold an Easter Thankoffering Meeting—let's involve all levels of our Church life—Children of the Church on up to grandpas on the Session. Let us not only render thanks, but look to the nurture of our Christian garden. April is a nurture month. "Dull roots stir in the raindrops of April".

Announcing . . . . .

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Dear Friends,

James 5: 13-18. Again it is time to be thankful to God and rejoice in the celebrations of our Lord's Birthday.

We are indeed thankful—

—that we have a new Bishop. He is a very fine dedicated man of God who has come from Calcutta. He seems very anxious that the Church grow to the Glory of God.

—that we have many members who are very strong in their Christian faith and prayer life.

—that we have had several opportunities this year to strengthen our faith through times of retreats, workshops, seminars, conferences, etc. where we have met in groups or individually.

—that the Government is making a great effort to encourage the poorer man.

—that basic foods have been more readily available.

—that prices are declining, in areas, to some extent.

—that some crops have been better this year.

—that we have an active Church, supporting and enrichening our Community health work.

—that we have a Doctor to help us to build up the work. The hospital staff are also helping us make our program a success.

—that we now have a regular Public Health Nurse and her husband who is also a nurse on our staff.

But we also have needs and petitions for prayer support—

—that the Bishop may be given strength and wisdom to work in us a real victory for Christ our Lord.

—that smaller churches may find leadership and continue to grow in Grace.

—that those who have had opportunities to grow may share with many in need that they may grow in great measure and increase His Kingdom.

—that as we are working more and more in Government circles, Government leaders and workers may see Christ in us and find Him for themselves. We need more and better leadership in dedicated Christian service.

—that even though prices are declining, wages are still very low, and budgets are declining at a more rapid speed than local income can ever be made available. We pray that we may be able to tap better resources.

—that in spite of our efforts in Community Health the population is increasing and more and more malnutrition is apparent.

—that there may be more cultural change and that we may be able to find more village level workers (people from the village itself) to work in villages where needed.

—that in spite of efforts to increase irrigation facilities the water supply in India is becoming more critical. Many more dams and wells have been built, but the need increases faster.

God is all Powerful—Luke 1:49-52

Doreen Morrison
Director of Nursing Service, Mandleshwar Hospital, Diocese of Bhopal, India

After the Sabbath, as Sunday morning was dawning, Mary Magdalene and the other Mary went to look at the tomb.

Suddenly there was a violent earthquake; an angel of the Lord came down from heaven, rolled the stone away, and sat on it.

His appearance was like lightning, and his clothes were white as snow.

The guards were so afraid that they trembled and became like dead men.

The angel spoke to the women. "You must not be afraid," he said. "I know you are looking for Jesus, who was crucified.

He is not here; he has been raised, just as he said. Come here and see the place where he was lying.

Go quickly, now, and tell his disciples, 'He has been raised from death, and now he is going to Galilee ahead of you; there you will see him!' Remember what I have told you."

So they left the tomb in a hurry, afraid and yet filled with joy, and ran to tell his disciples.

Matthew 28:1-8
Good News Bible

MAY 1977

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Cover: John Taylor, World Council of Churches
p. 5: Leon V. Kofod, Woodmere, N.Y.

GLAD TIDINGS
MAY 1977
VOLUME 53 NUMBER 5

KATHLEEN HUMMELEN
EDITOR

Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.
Member of the Canadian Church Press and the Associated Church Press.
Subscription rate $1.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings, Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.
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MEDICAL WORK IN INDIA

The following two articles focus on Pauline Brown, who has served in India, and on Vellore Christian Medical College, a project supported by The Presbyterian Church in Canada.

PAULINE

By MAY NUTT

I asked Pauline Brown why she returned to Canada in the summer of 1976 to begin work on her Master's Degree in Health Sciences and Health Care Practice.

A. Pauline replied—The higher the qualifications you have and the more prepared you are the more use you are to the country in which you are serving. I guess too, I was inspired and challenged by the fact that Sushila Patras (who is the director of the Graduate School at Indore) was able and willing to come to Canada back in 1964-67 and work for a number of years in a completely foreign setting to secure her Master's degree. Sushila continues to make a great contribution to the Medical work in India as she capably administrates the Graduate School.

There is a close connection between the graduate school and the work at Jobat Hospital and the Christian Rural Health Services. Sushila calls the work in the Bhil area her "mission". The graduate students from the school at Indore teach health subjects in Mission schools and take part in Community Health, Teaching, or Administration according to the specialty they are studying at Indore. Graduate Public Health students from Indore Sister Tudor Course teach at the Jobat School of Nursing. The Bessie McMurchy Memorial Library at the graduate school is an excellent library and is used by the Government schools of nursing, Graduate School students and others as well.

Q. I understand that it is about 26 years now since you first went to India. What would you say are some major changes that you have noticed in that period of time?

A. When I first went to work in India the Medical officer at Jobat Hospital was a foreigner, the Director of Nursing was a foreigner and there were foreigners among the nursing staff. Now all of these positions are held by Nationals. Expatriots serve only in these positions in a temporary capacity to enable Indian staff members to go on study leave to upgrade their qualifications.

For example, I served as Director of Nursing at Jobat Christian Hospital from January 1973 till June 1975, to enable Mrs. Fazal a Bhil nurse to complete her B.Sc. in nursing.

Q. Speaking of nursing, would you say the profession is now looked upon differently? I understand at one time it was not considered a very prestigious occupation to enter.

A. We are working to enhance the image of nurses in India. As more and more nurses are securing degrees in nursing the image is definitely being elevated. College entrance level education is required to enter nursing now which is comparable to Canada and other countries. This means those applying have to have a pretty high standard of education, so this is a help. For women in most communities in India marriage is still the ultimate aim; however, married women who have nurses' education are continuing to work and this is being accepted by the people of the communities.

Q. What is the standard of the School of Nursing in Jobat now?

A. The School of Nursing has to pass the requirements of the Indian Nursing Council with headquarters in Delhi. The School is examined annually by the Secretary of the Mid India Board of Examiners and periodically by the India Nursing Council examiners. We know that graduates of the Jobat school of Nursing are working in various parts of the world—U.S.A., Canada, the Middle East and Britain as well as in different parts of India, so this would indicate their competence.

Q. The hospital at Jobat is a busy place which serves quite a large area. Have there been many changes in recent years?

A. The Jobat Hospital, now that Dr. Sundar Daniel is back having earned his Master of Surgery Degree (comparable with FRCS) at Ludhiana, is as busy as ever. The hospital has continued to receive gifts from many people in the community to build private rooms in memory of relatives. Other building is also going on.

There has been a change of emphasis in the hospital also. For example the T.B. Ward—built with a gift from Windsor, Ontario,—is being used for other types of illness as well as TB, since domiciliary care of TB patients is now being advocated. Families of patients still come to the hospital with them and prepare the patient's meals. Accommodation for the families of patients is a problem and the hospital is trying to work on providing accommodation in a "Dharamshala" or rest house for patients' relatives, some of whom come from as far away as 120 to 150 miles.

Other changes in the hospital include changes in the use of facilities, a centralizing of supplies and laundry room, plus additions to the operating rooms.

Q. Just before you returned to Canada to begin your studies you were working in a different area and under different direction. Could you tell us about that?

A. I was seconded by the Church of North India to the Christian Medical Association of India to work as a Program Coordinator to help set up workshops for Laboratory Technicians, Pharmacists, Community Health and Health Administrators. The workshops are designed to help all staff of Medical Institutions of the Christian Medical Association, which serves over 300 institutions in India, such as Hospitals, Hospital Dispensaries, Community Health Centres, T.B. and other Sanitaria.

This was mainly an administrative job. Besides planning a project—writing up objectives, suggesting methodology, budget and criteria—it involved working with local district secretaries to coordinate available time and seek out people who could lead courses and assess where these workshops should be held. The country is divided into districts, so the planners endeavour to have a program in each district over a period of years. Some grants or subsidies are received by districts to encourage staff to participate. For example the Association might pay travel one way to a workshop.

Q. Would you say there have been any side effects of the Medical Work?

A. There have been a number of good side effects I would say, but one of the most exciting at the present time in our own area is the establishment of the Voluntary Service and Development Society (Jobat block) which is registered under the government of India. The Society is made up of Hindus, Bhils, Christians and Muslims working

KEEP DUSTBINS COVERED
कूड़ा डालने के बर्तन ढके रखिए
BURN ALL RUBBISH & REMOVE FILTH
KEEP SURROUNDINGS CLEAN
ELIMINATE FLIES TO KEEP
INDIA
CROSS SOCIETY

Nurse in class at Nursing School, Jobat Hospital within the Jobat block of about fifty thousand people. Ultimately, the Society hopes to encourage development in the areas of water, irrigation, workshops to train young men in mechanics and the raising of goats and chickens. From what I understand the Society is going to start its work in the ten villages where the Christian Rural Health Services are working. The "goat and chicken" plan is particularly helpful since Jobat area supplies large numbers of goats and chickens to Baroda and Bombay. The system of supplying people who have very little land with 5 goats and 10 chickens from which they will pay back the Society with goats and chickens over a period of years, could mean the raising of better strains of these animals and eventually the people of the area will practically become self-supporting.

The way was opened for this project by the medical people. It is an accepted fact that Community Health work cannot be effective without economic development. Enhancing economic conditions and improving health education must go hand in hand.

I am hopeful that the Society will also establish workshops where young people can learn about mechanics and will be able to provide a place for the Jobat Weavers to set up their looms. I understand the Administrative Council for Christian Institutions have been asked for a piece of land where a centre can be constructed for this purpose, near the Jobat Hospital. At the present time the weavers have no centre from which to work.

Q. From your comments at the beginning of our converstaion I assume that you are planning to go back to India. You feel expatriots have a role to serve in India?

A. Yes, I do plan to go back to India, because I have been invited by the Indian Church. I feel that working alongside or sometimes in a subordinate position to a National, that I can provide support and encouragement that is needed at this time. I have also been able to step into a temporary position to provide an opportunity for a National to secure further education.

Q. Why should the Christian Church be so heavily involved in Medical Work in India?

A. I feel the Christian Church, to be relevant, needs to be able to communicate with all levels of society in the country. In order to do this, it has been necessary to be heavily involved in education and leadership training. It is very important for the church to be involved, concerned and interested in every aspect of life. The church cannot do its work by sitting in an ivory tower apart from the people. As servants of the church, we too must be willing and eager to cooperate with those who are fighting and struggling to eke out a bare living—to help themselves. If we are to be loyal to the pattern Christ set, we will be willing to work not only with those "loyal" to Him but with "all peoples".

So Pauline Brown will complete two semesters of study at McMaster in April, do practical work relative to her studies in Hamilton in May, return to India for two or three months to work there and to establish her main project for her degree, then return to McMaster in September to complete the degree work. It is a hard demanding task—but she has told why she gladly makes this effort.

VELLORE

CHRISTIAN MEDICAL COLLEGE INDIA

By KATHLEEN HUMMELEN

Somehow Vellore has become entwined with some of the 'firsts' in my life. At the age of seven or so, I accompanied my mother to hear Miss Bessie MacMurchy. Although she likely talked on a variety of topics, I can only remember the names, Vellore, Ludhiana, and her own name. This was the first time I had ever met a real 'missionary' and for many years following this encounter my goal was to be a "nurse missionary". Attending my first church camp a few years later, I had Mrs. Mildred Gehman as a resource leader. From her we learned about the work being done at Vellore and about Dr. Ida S. Scudder, the founder of Vellore C.M.C. By now I had several names to watch for when the Glad Tidings arrived each month! My first job . . . the office of the organization where I worked was housed by the Canadian Council of Churches. It was there I met Dr. Constance Jackson who, having completed a medical career in India, was staff person for the Vellore and Ludhiana Committee. I cannot remember Miss MacMurchy's appearance; only a sense of that wonderful combination of gentleness and strength. These qualities were equally evident in Mrs. Gehman and Dr. Jackson. The qualities so central to the "caring and curing" tradition of Vellore.

These memories had never really come together in this way until recently when I was waiting to hear Dr. and Mrs. L. B. M. Joseph. Dr. Joseph is Director of the Vellore Christian Medical Centre, and they were travelling in North America to tell of new challenges they are attempting to meet. These new challenges have to do with the implications of the Christian's understanding of "fullness of life". "How do these thoughts get translated into action?" How can the hospital deal with the problem of the basic standard of living as well as the spiritual dimensions?

As part of this process the Medical

As part of this process the Medical Centre will start including non-medical persons on the medical teams which travel to villages and rural areas. The teams which are concerned with such community health problems as nutrition, immunization, family planning, eye care will now include agriculturalists and veterinarians to help villagers care for their land and their animals, educators to encourage practical learning rather than just literacy, and social scientists to break down traditional superstitions. Part of a medical student's education will be to participate in these teams, not only to provide personnel, but to give students an opportunity to experience rural situations. The programme will also make an effort to have students from rural areas learn the fundamentals of medicine and thereby provide a link between the health needs of rural people and the urban hospital.

In many of its programmes, Vellore is already providing this link. On one hand it is a sophisticated hospital with a reputation for excellence in treatment, training and research. Vellore was the first in India to initiate training in chest, brain, heart surgery and the first in the world to develop reconstructive surgery for leprosy patients. While maintaining this high standard, they have, however, not neglected the needs of small hospitals and private practitioners. A recent article outlines one example of how the Department of Clinical Biochemistry is responding to these needs. *"The Department develops and evaluates simple manual methods that can be used in the rural hospitals, many of which carry out only a few biochemical tests, and for these suitable procedures have been printed on to work cards indicating sources of chemicals and other practical information that may be difficult to obtain in an isolated rural area. All this information is made available to technicians who come to Vellore for training, and they are also given instruction in handling and simple maintenance of laboratory equipment, suitable for their situation."*

Mrs. Joseph spoke of Christian preaching as being at the heart of institutional activities. Five chaplains, evangelists, a Christian library, all give a spiritual bearing to the Centre and are available to staff members and students. Worship begins each day, and on Sunday three services are held in different local languages. Bible Study and Retreats are held to share problems and "to encounter the living presence of Christ".

India is frequently before us in the news these days and many may feel discouraged at the seeming lack of progress. Dr. Joseph, however, expresses hope in India's future, the future that Vellore is helping to create. *"Like the rest of the world," he says, "India is going through tremendous changes. I belong to the unique generation that has known India before independence and since. There is no doubt in my mind and in the minds of my contemporaries that we have lived through and yet are living through a very epoch-making period in our nation. India has made tremendous strides in the field of industrial development, in technology, in agriculture, in education and in health. Those strides have to be judged over a distance of time and not at any one moment of time. As the former U.S. Ambassador to India, Mr. Chester Bowles, has remarked, India, over a period of two decades, had achieved more than in 200 years previously. This is indeed remarkable and yet for someone who comes into India at any given moment of time, they are discouraged or depressed by the vastness of the country, its poverty and its problems. However, this nation moves on in the same manner as the world moves on, with a degree of faith, that progress is slow, but sure, and that one day we (the world and this nation of India) will yet obtain that perfection, which is the establishment of God's Kingdom on earth."*

Community Self-Help Projects

"We had heard rumors of interesting things happening in several villages south of the Christian Medical College campus brought about through a new CMC Community Health Department project of self-help for better care and nutrition. Our guide took us first to the site of the Brick-makers' Cooperative. "Peramoke" land had been rented, he said, from the panchayat for a nominal Rs. 13 ($1.50) per year and three families had been employed to make bricks from the suitable clay. We learned that one couple working together can make 1500-2000 bricks a day on which they may earn Rs. 20-30. The facts of greatest significance seem to be that not only do people, once employed, now have income, but they have agreed to donate 10% of their earnings to the support of a village nursery school and feeding program for under-fives.

"The next stop was in an adjacent village—a room full of colorful straw mats, the kind used daily by the villagers for sleeping and sitting, ready for marketing. These mats had been made at at least two different village mat-making centers and also in individual homes, employing at least a dozen (and probably more) young women who, heretofore, have had no earning skills or means of employment. Now, through the mat weaving, their families have another income-producing member, which means, as far as CMC is concerned, more money for more food and better diet and health, and a similar 10% donation from earnings to other village nursery schools.

"At the next stop we saw another family working in their tiny hut to produce from the cut spines of the aloe plant (a succulent which grows commonly in this area) a strong fiber which, when spun into string, forms the warp for the straw matting made in other centers. From there we walked nearby to have a look at one of the six nursery schools which are a particular concern of this project, since it is felt that health and nutrition care from these nursery school bases for the vulnerable pre-school age can best be made.

"We detoured to a further village where a community project has been set up for the making of handsome shoulder bags from hemp string by means of lovely macrame designs of fashionable olive, gold, orangey-rust, blue and natural colors. The average worker will take about four days to make a bag which will sell for Rs. 20, 10 of which will be for materials and transport and marketing costs. Rs. 10 will go back to the village, Rs. 6 to the actual worker and Rs. 4 to be put into a community betterment project to be decided by the community-based committee."

This story told by Lucille Carman in Vellore Newsletter.

What Is A

There never seems to be a generation gap when it comes to grandmothers. How has Grandma's image survived intact through the ages? Is she all-wise and all-seeing, or is she the only one who truly relates to youth? Does she still offer an ample lap and apple pie, or is she more swinging?

For clear-eyed opinions on what a grandmother really is, here is a selection of opinions handed down by adored (and adoring) grandchildren.

There is nothing like a grandmother: she lets you put your vegetables back in the pot when your mother isn't looking.

What is a grandmother? When I send her a letter she doesn't just send back another letter. She puts something like a dollar bill or a handkerchief in it.

A grandmother is a lady with past experience.

Grandmothers play with you whether they are busy or not. That's why a grandmother is really my kind of person.

A grandmother is always nice. You bring them a bouquet of flowers and they cry.

My grandmother is a groovy person. She rides a Honda. She is married to my grandfather.

I think a grandmother is someone who has to be loved every minute of the time you go there.

A grandmother is the one who stuffs food down your throat when you are not hungry.

A grandmother will rush you to the hospital if you scratch your finger because she thinks you will die. They also are serusely disturbed about germs.

A grandmother is that one who gives you a present your mother didn't want you to have.

Whenever I go to see my grandmother and tell her not to fuss over lunch, she goes ahead and does it. Well, that's my grandmother for you.

A grandmother comes to football games and cheers when she doesn't know what's happening.

A grandmother is someone who tells mother and father they're raising me wrong.

My grandmother is a very old lady. Long long ago she was something like me.

Grandmother

My grandmother gives me candy or money. My other grandmother is just the same only she gives me meatballs or ice cream.

What my grandmother mens to me—she is to cudel you when you have the mumphs.

A grandmother always thinks you are going to get hurt playing touch football.

All I can say is that a grandmother loves you a lot but you have to be good.

A grandma is made to spoil you and save you from your parents.

A grandmother is someone who tells you the bad things your mother did when she was a little girl.

A grandma says she had a good memerie but can't rember her age.

—Source Unknown

in the world

by Marjorie Ross

Last month we heard from an angry beef producer who told people not to feel guilty about the hungry millions of the world. "Stop dwelling on your own feelings," he told them. "Concentrate on helping the hungry feed themselves. What they should do is bring their farming methods up to date. Then they can make their land produce more, and lick their food shortages themselves. They don't want to go on depending on food handouts from us."

In my opinion, this farmer was putting the emphasis in the right place, but his solution to the problem—"modernizing and improving their farming methods"—has proved over the last twenty years to be less successful than he hopes. In many countries of south east Asia and Latin America big agricultural improvement programmes have been carried on, sometimes with outside help, sometimes by the countries themselves. Nearly everywhere, the programmes have succeeded only in part. *Food production has risen, but so have the numbers who face hunger.*

"Well," you might say, "it's easy to see how that has happened. Look at the birth rate in those countries. Even if they have more food, there are many more mouths to feed, and so they are no further ahead."

The growing population has certainly made matters worse, but many of those who have studied the problem feel that this is not the whole answer. Other factors are at work. Why is it that in many instances agricultural programmes aimed at increasing production have led directly to increased inequality? Government efforts to grow more food have made the rich richer and the poor poorer, and often raised the price of food in local markets. This was certainly not the aim of programmes sponsored by the American government, or our own government aid programmes, or the United Nations programmes. How has it come about?

Frances More Lappé—Food First

This year the development education programme of five Canadian churches, including our own, brought a woman to Canada who has become famous as an analyst of world food problems. She is 31, the mother of two young children, and the author of a very well-known book, *Diet for a Small Planet.* She has written a new book, to come out this spring, called *Food First,* which is an analysis of the problems we are discussing. Here is a brief outline of some of her ideas.

New ways are useful only for the big farmers

Canadian farmers are familiar with all the "modern methods" of farming which have been introduced into countries with a hunger problem—chemical fertilizers and insecticides, hybrid seeds, machinery, irrigation. The problem connected with their use is also a familiar one. They all cost money.

Suppose you are a poor man who has

inherited a plot of land from your father. Right now, you are growing your own food with no cash outlay. God sends the sun and the rain; you save your seeds from the last harvest. You may not be growing as much as you would like, or as you could if you followed some improved practices, but your family has enough to eat, most of the time, and you may have a little extra to sell.

Along comes an agricultural worker from the government or some foreign agency. He wants you to try some "modern methods". It soon becomes obvious (even forgetting your prejudices against trying a new idea) that the new ways cost money. The inputs are expensive; the crops may be bountiful and the profits high, but how do you get started? You need a good credit rating. You need enough land to make it all worth while. You probably need influence with the local government to see that the road to market is kept repaired. The small farmer fails to qualify on every point. The modern methods will be picked up only by the big land-owners who have the capital, the status and the land to put it all together.

In a few years, these big operators are doing better than ever. Seeing that they are "on to a good thing" they go looking for more land. Land values go up. Prices and rents rise. Tenant farmers are forced off the land. Small farmers are bought out. Before long the operation becomes at least partly mechanized; farm labourers join the other two classes of formerly rural people in the city slums.

Obviously, no one thought that thousands of people would be driven off the land and into urban slums by the introduction of modern agricultural technology. Yet, this has been the fate of the poor farmers in every area where agriculture has been "improved". If they can find work in the cities, all will be well, but most often, work is hard to find, and there is little food for the family.

Food for export or for home consumption

While some of those who have been trying to promote modern methods are concerned about raising food production to feed the hungry, many of the parties involved want to increase production for export trade. This is particularly true of the governments of some of the developing countries. For them the need to earn foreign currency dominates everything—it seems they believe the hungry poor will be always with them. Why is foreign exchange so vital?

Exports mean imports.

Several times in this column we have talked about the balance of trade. A country must sell to the rest of the world in order to earn the currency it needs to buy what it does not produce itself. Most developing countries export commodities—that is raw materials which are minerals or agricultural products, tea, coffee, sugar, rubber, cotton, and the rest. There has always been great pressure to produce these cash crops, but it has intensified even more since the sharp rise in oil prices. Many developing countries feel they have no alternative but to divert more of their land from growing food for local consumption to producing cash crops for overseas export. They welcome the multinational corporations who enter into arrangements with large landholders for the production of raw materials which the corporation will process somewhere else. This produces foreign exchange for the country, and often big profits for the landowner, who will then tend to buy up more land and increase the size of his operation, displacing more and more small farmers.

[In one area of Mexico, where tomatoes are being grown for export to Canada and the United States, the Mexican government has funded a "modernization" process. Over the past 20 years the average size of a farm has increased from 400 acres to 2000 acres. That means there is one farm (and one farmer) where there were five before.]

The illogical aspect of this race to produce foreign exchange is that most of the imports the exchange is used for go into the programme to earn the exchange! Thus, foreign exchange is needed to buy tractors and gasoline to work the farms where the crops are grown to sell for the foreign exchange to buy gasoline and tractors to work the farms . . . you can see how it goes. Foreign exchange is also needed to buy the sports cars and television sets which are necessary for the life style of the top 10% who profit from this new technology.

Food everywhere—and nothing to eat

The other side of the coin is that when land is taken out of production of food for the local market, there is less food available for sale, and so local food prices go up. Therefore the labourer who has been replaced on a plantation by mechanization, or the one-time landowner who is now a wage-earner in the city find that, not only are they cut off from growing their own food, but they cannot afford to buy what others grow. Consequently, they must eat less, or poorer quality food. Their children probably suffer most from this drop in the nutrition level. And this is a very common pattern in countries which are exporting agricultural produce! Mrs. Lappé cites some examples:

> *Farmers in Sinaloa, Mexico, find that they can make 20 times more by growing tomatoes for Americans than corn for Mexicans. Development (aid) funds have irrigated the desert in Senegal so that multinational firms can grow eggplant and mangoes for airfreighting to Europe's best tables. Columbian landholders shift from wheat to carnations that bring 80 times greater return per acre. In Costa Rica the profitable beef export business expands as the local consumption of meat and dairy products declines.*

After studying the food economies of many developing countries, Mrs. Lappé concludes:

"Overcoming hunger is not a technical problem, but a social and political one"

The question of the technologies used, or big farms versus small farms is not really the issue. Modern technology (aside from environmental considerations) is not bad in itself. Neither are big farms. But, when these innovations enter a society that is unjust already, they have tended to make the rich, richer, and the poor, poorer. One thing leads to another, and everything tends to make money for the "big guys"—the land owners and the international corporations—while doing nothing (or worse than nothing) for the hungry millions we are concerned about. And in many countries those hungry millions have no political power to bring about changes.

None of this is very encouraging. If introducing "modern agriculture" as we know it here is not helpful in developing countries, what else can be done?

Can we do anything at all?

In many countries the basic obstacle to feeding the hungry is the political system, and the tradition of land tenure which gives control over food production to a wealthy minority. You and I can do little about changing this situation. It is their problem; they must find a solution, which, God willing will come through peaceful means. However, we can do two things. First, we should inform ourselves. Second, in light of our new information we may have to change our attitudes. What am I getting at? Just this:

Set up a little research project for yourself about some agricultural product grown in a developing country which you buy in your local supermarket. Follow it through all the stages of its production. Find out about the kind of people who grow it. Are they small farmers, big plantation owners? Is a large company involved right from the beginning? Who gets the profits? What happens to them? You may find that the giant company which is indirectly responsible for taking thousands of acres out of local food production in some developing country is also manipulating the prices you pay for its product in your local store. You may end up with a fellow feeling for those who have suffered economic hardship as a result of that company's operations!

Next, learn something about the terrible social and political injustices suffered by the mass of the people in many Latin American and Asian countries. Note that big corporations based in Canada and other democratic countries often like to do business in police states. Why? Because, as they say, they are stable, law abiding countries. Reports of demonstrations and "unrest" frighten the shareholders. No one inquires what the "unrest" is about. As tourists or as businessmen, we want a smiling friendly facade when we visit another country. We do not want to look beneath the surface.

A case in point. A few years ago, Mexico's plans for the Pan American games were almost upset by demonstrations. How many of the news reports explained that the demonstrators wanted land reform? These reforms would have broken up those large plantations where food is grown for export and not for Mexico's hungry poor. Does this seem so wicked? And yet, as believers in private property and private enterprise, where do we stand when we see land owners and corporations combining to enrich a few at the expense of the many? If the many who are exploited have no legal means of making their protests heard, what do we say if, after many years, they turn to violence?

These are dark and complex problems for sunny spring weather. But, be thankful for one thing. There is no cause for despair on the question of feeding the hungry. *There is enough to go around.* There are no physical barriers to feeding all mankind. The only barriers are erected by man's greed and inhumanity. Men's hearts can change. In our own time, China has shown people can work together to conquer famine. Some of their methods may not be suitable elsewhere, but they have shown the problem can be dealt with. What we can contribute is our awareness of the true nature of peoples' problems, and our understanding as they try to tackle them.

Next month we will turn to the more cheerful side of the food question and talk about CIDA watching and appropriate technology.

The tabloid *Food First,* prepared by the Ten Days for World Development programme is an article by Mrs. Lappé with a fuller discussion of these issues. It is available free of charge from Inter-Church Aid, 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

NOTICE

The Missionaries in India request that personal cheques not be sent to them. Contributions can be made for special purposes through the Board of World Mission or the W.M.S., but new finance regulations in India make it impossible for personal cheques to be cashed.

MISSION RESOURCES

All resources listed below must be ordered from:

Mission Education,
Board of World Missions,
50 Wynford Drive,
Don Mills, Ont. M3C 1J7.

filmstrips

All filmstrips come with a printed script, and the sound on a compact cassette together with a discussion guide.

Filmstrips can be ordered individually at $5.00 each or any six (6) titles ordered at one time for $20.00 (boxed in a plastic carrying case).

- **AN-JA-GE'GDOWAT**
  "Where you and I Meet" the Kenora Fellowship Centre, a place where Indians and non Indians can meet.
- **CELEBRATION!**
  A story of the mission of the church as carried out in Canada by the Board of World Mission. A Centennial Celebration with a challenge for the future.
- **CHRISTIAN MEDICAL CENTRE—VELLORE**
  The story of the Vellore Medical Centre in India in which The Presbyterian Church in Canada plays a part. This filmstrip traces its growth and development from a small beginning to its present position as one of the great medical centres of Asia.
- **CHURCH FOR OTHERS**
  Montreal, a bilingual city, a city of many cultures presents many challenges to the Christian Church. This is a story of how The Presbyterian Church in Canada is meeting some of these challenges.
- **HELP WANTED NOW**
  This filmstrip describes the programs of Inter Church Aid, Refugee and World Service. This would be a good introduction to the work of this important committee.
- **INTO THE SECOND CENTURY**
  Provides background information on The Presbyterian Church in Canada's Second Century Advance programme.
- **100 YEARS UNTIL NOW**
  The story of George Leslie Mackay the first Canadian Presbyterian Missionary to Taiwan and the development of the Presbyterian Church in Taiwan.

- **PATHS OF OTHERS**
  The Korean Christian Centre, Osaka, Japan, is a community centre from which a ministry of evangelism and social action is carried out.

- **SEAWAY COMMUNITY SERVICES**
  Several communities in the seaway valley, together with the church and civic groups are working together in a self-help program, deciding what are the most important needs, and how best to solve them.

- **SHARING DAILY BREAD**
  Many people are starving as a result of a shortage of food on a global scale. The filmstrip with cassette gives some insight into the causes and possible solutions to the problem.

- **SUGAR PLEASE**
  Sugar a daily commodity, which we have taken for granted, places many persons in developing countries in a poverty situation. This resource identifies how Canadians are involved and what can be done about the problem.

- **SWINGS 'N THINGS**
  The joyful sound of little children playing greets one in approaching the **UCHIKOSHI** nursery in Yokohama, Japan. Children meet here each day to play, share, sleep, learn in everything that happens in this center of activity.

- **WHEREVER YOU GO**
  The mission activity of the Synod of Hamilton/London.

- **WORKING TOGETHER IN AMKHUT**
  This filmstrip describes the growth of the educational system in the Bhil area in Northern India. It begins with the arrival of Dr. Buchanan and ends with the Indians assuming administrative and teaching roles. Included are descriptions of the hostels, the village schools and the Abey Home.

- **WORKING TOGETHER IN CRETE**
  Crete is a small island off the coast of Greece in the Mediterranean. The Greek Orthodox Church, together with an ecumenical team of volunteers is developing new areas of mission. This is their story.

- **WORKING TOGETHER AT GIFU**
  The story of Korean Christians in Japan—their culture—their outreach in one of Japan's larger cities.

- **WORKING TOGETHER AT LIKUBULA HOUSE**
  Malawi—the country of David Livingstone. Since 1969 The Presbyterian Church in Canada has been involved in a program of youth work, evangelism and Christian Education being carried out at Likubula House. This filmstrip and audio cassette tells that story.

- **WORKING TOGETHER AT TORAN MAL**
  India—a country where the Gospel of Jesus Christ continues to be preached. For 75 years The Presbyterian Church in Canada has worked with Indians at Toran Mal in a program of evangelism and witness—this is their story.

slides

Each slide set consists of ten (10) 2" × 2" mounted slides that will fit in most standard projectors. All slides are packaged in a vinyl sheet together with notes and questions for discussion.
Single set—$4.00 each
2 or more sets—$3.00 each

- **CHURCH THAT REFUSED TO DIE**
  —the story of a small congregation that faced many obstacles yet continued their witness in the community of Chetwynd, B.C.
- **NEPAL**
  —describes the country of Nepal, its present political, geographical and economic state.
- **HOSPITAL WORK IN NEPAL**
  —provides a description of the medical work conducted by the United Mission to Nepal.
- **A PLACE FOR CHILDREN—Four Seas**
  —on the program of the Christian Communicare Centre in Port Harcourt, Nigeria.
- **CHANGHUA CHRISTIAN HOSPITAL—TAIWAN**
  —describes the work of this hospital in a rural area in central Taiwan, indicating the various departments of the hospital and the aim of the hospital staff.
- **LETTER FROM THE ARCHERS**
  —describes the Archer's first few months in Taiwan.
- **MAKING MISSION HAPPEN**
  —is a tool to help individuals or groups decide on issues they will study and follow up with action. The slides show some examples of mission in which The Presbyterian Church in Canada shares.
- **MISSION HAPPENING**
  —describes how Hopedale congregation planned a mission month. The steps in planning and pictures of displays could help other congregations plan similar events.
- **SAHEL, WEST AFRICA**
  —on the drought and rehabilitation measures in which The Presbyterian Church in Canada has a part.

These slide sets are related to the mission study theme "Canadian Concerns: Christian Response" for which the main background book is "Justice Not Charity" by Douglas Roche, M.P. One of the objectives of the study theme is to help Canadian church people discover some of the mission activities and concerns of Canadian churches. The slide sets depict responses that have been made by particular denominations to meet a wide variety of needs.

- **AIRPLANE MINISTRY:** "The Lutheran Association of Missionaries and Pilots (LAMP)", in its ministry to the sparsely settled areas of Canada is a team ministry made up of Christians in Service.
- **CHAPLAINCIES:** A hospital chaplain for the United Church of Canada indicates that he works with people in crisis situations. A demanding ministry!
- **COMMUNICATION:** "Inter-Link" is a non profit, mass media resource centre located in Toronto. The goal of the centre is "to produce, promote and distribute media programs of the Christian religion". Inter-Link provides a Roman Catholic presence in inter-church broadcasting.
- **INTER CITY:** "Brunswick Street United Church", which is part of the oldest district in Halifax is reaching out to its community so that all involved may have life "in its fullness".
- **INNER CITY:** "St. Columbia House, Montreal"—a mission project of the United Church of Canada attempts to get beyond the symptoms of poverty to the root causes.
- **INNER CITY:** At "Tyndale Neighbourhood House" in Montreal The Presbyterian Church in Canada has entered into partnership with the Anglican Diocese of Montreal to provide a Parish

House to meet the spiritual needs of the community.

- **NATIVE PEOPLE:** "The Kenora Fellowship Centre" sponsored by The Presbyterian Church in Canada was provided at the request and for the use and assistance of Native People. The Centre cooperates with programs that benefit the members of the community.
- **NATIVE PEOPLE:** "Native Deacons of the Roman Catholic Church in Northern Ontario" became catalysts for change in the world, proclaiming the Gospel in word and service.
- **RESORT MINISTRY:** describes a summer ministry called "Huron Feathers" at Sauble Beach, Ontario sponsored by The Presbyterian Church in Canada.
- **RURAL DEVELOPMENT:** "Seaway Community Services" is a ministry among disadvantaged people along the St. Lawrence Seaway in Ontario. A cooperative venture of the churches, citizens, civic groups and government agencies, it is an example of Christian concern.
- **SEAMAN'S MISSION:** "The Lutheran Seaman's Centre" is a large house trailer in the centre of the port on Pier 35 in Toronto. Ministry to seamen deals with people who are often forgotten.
- **SUMMER MINISTRIES:** "Cavendish National Park" was the setting for United Church of Canada student minister Jeanne Stright "To give and learn" on a summer mission field.
- **URBAN MINISTRY:** "Flemingdon Park Catholic-Presbyterian Worship Centre" located in north-east Toronto serves a high-rise community of 26,000 people.
- **URBAN MINISTRY:** "Youth Corps" is a Jesus-centered team effort in response to a need for Christian leadership among youth. This team effort originated in the Roman Catholic Archdiocese of Toronto.

cassettes

Audio resources are available on a compact cassette format, and can be played on any cassette machine.

- **ASSEMBLY SING-IN**
  Hymns from the new Presbyterian Book of Praise recorded at the 1972 General Assembly.
  P-1 C-60 Cassette $3.50
- **SOUNDS OF INDIA**
  Is an enjoyable and informative blending of interviews with Margaret Kennedy, Bishop Bhandare, C. I. Itty and Pauline Brown, giving and sharing views on India today, interspersed with delightful excerpts of Indian music.
  P-11 C-60 Cassette $3.50
- **THE ARIRANG CHORUS**
  New callings demand new responses. New missions require people ready to attempt new things. Such a vision and response led to the formation of this chorus. The women of the Korean Church in Japan have used their musical talents over the years, singing for special evangelism efforts in Japan, Korea, Taiwan and Canada.
  P-12 C-70 Cassette $3.95

AGENDA SERIES

The following series of cassettes are thought provokers and discussion starters on the Christian World Mission.

- **ROLE OF THE MISSIONARY**
  The future role of the missionary is discussed by church leaders from around the world.
  P-2 C-30 Cassette $2.75

- **BISHOP R. S. BHANDARE**—Insights from the Church of North India.
  R. J. Van Der VEEN—what local groups can do about development in their community.
  P-4 C-20 Cassette $2.75

- **PAULINE BROWN**—The future of the missionary in India.
  C. I. ITTY—Development and the Church in a developing world.
  P-5 C-20 Cassette $2.75

- **IN HA LEE**—The Korean Church in Japan and its mission.
  WILLIAM L. WIPFLER—Liberation and developing countries.
  P-6 C-20 Cassette $2.75

- **DEVELOPMENT IN THE SEVENTIES**
  Presents possibilities for development to local groups.
  P-3 C-30 Cassette $2.75

- **RON McGRAW**—Overseas Students studying in Canada
  GARTH W. LEGGE—Affluence and poverty in today's world.
  P-7 C-20 Cassette $2.75

- **BORIS ANDERSON**—discusses the topic Salvation Today.
  THOMAS WEISER—Salvation and Liberation in today's world.
  P-8 C-20 Cassette $2.75

- **HAIMDAT SAWH**—The Church and its outreach in Guyana.
  JAMES SEUNARINE—The Church in Caribbean Development.
  P-9 C-20 Cassette $2.75

- **HAROLD SITAHAL**—The role of the Church in past, present and future development in the Caribbean.
  P-10 C-20 Cassette $2.75

pictures

Sets of pictures from recent church calendars have been collected under the following themes. Ideas for use are included. .25¢ per set 5 sets for $1.00

—Africa
—Caribbean
—India
—Native People
—Taiwan & Japan
—Worship

brochures

This series of brochures gives a brief overview of those areas where the Presbyterian Church is in partnership in mission. (no charge)

—Canada
—India
—Japan
—Malawi
—Nigeria
—Taiwan

newsletter

Encounter: occasional newsletter. Free of Charge

Note: Prices listed are sale prices not rental.

Dear Friends

Happy Chinese New Year!

Here at the College we have the best of two winter festivals: Christmas, truly celebrated with carols, worship and thanksgiving and then the traditional lunar New Year Festival, in February this year. Families do everything possible to get together to bring in the new year with feasting and presents for the children.

What moved Marilyn and me most this past Christmas was the number of friends who took time and thought to write us personal letters, and even more, the people who said that they pray for us, some, every day. These assurances of your interest and love give us a real "boost".

Marilyn, Robert, Stephanie and I spent Christmas in Taipei with most of the other Canadians in our Mission. Usually we see them only for meetings so this was a relaxed and pleasant change.

Robert's three and a half now, normally sunny but with occasional showers; enjoys his own company, is strong, unhurried, unflappable, cuddly, sensitive, imaginative, starting to question, funny (unintentionally), and already an expert with chopsticks.

Stephanie is the family extrovert. She's nine months, affectionate, loves company, crawls everywhere at amazing speed, plans to start walking soon, is working on her second tooth, eats well, sleeps well, though lightly, and loves her big brother and toast.

Marilyn has had a busy Fall and January, teaching English in College, with all the time that needs for preparation and marking. It's been too much with Stephanie and Robert still needing so much time, so she's not planning to teach next term. Every so often she also finds herself giving tips to ex-students who are now expectant mothers. Stephanie's schedule allows us to go as a family again to church and Marilyn and I should be able to get out together to a Friday evening Fellowship Group soon, too. Apart from all these things she makes time to help me think through some of my work.

I've counselled some students, taught a few hours on Church Growth and the Devotional Life to the first year class, translated for one of the visiting professors and marked endless assignments. One assignment introduced students to Scripture Union notes. They were to use them for a week and make daily comments on the readings. Several phrases like, "If I have enough faith I will be able to be saved", made me ask some students to come and explain their papers to me more fully. As we talked it was beautiful to see light dawn on some faces as they began to realize that faith isn't a matter of "how much" but of "in whom". Sometimes what helped most was the story of a little boy who fell down every time he stumbled because he lost his grip on his father's hand. But it all changed when he decided to put his little hand into his father's big one.

I feel that I'm getting to know the students better this year and am praying that God will make us more truly a community of love and healing and hope in Christ.

—Rev. H. T. Ellis
Tainan, Taiwan

“In the Merry, Merry, Month of May”

by Ninette Di Gangi

The month of May is one of the loveliest here in Ontario. The grass is lush and green, the flowering trees and bushes are at their best and the sun is warm with the promise of summer.

It is also the month in which the promise of the Holy Spirit was fulfilled. Ascension comes on the 19th of May this year and we are once more reminded of Jesus gathered with His disciples on the Mount of Olives for the last time. He promised them power, after that the Holy Spirit had come upon them. This power would enable them to be His witnesses not only in familiar Jerusalem and surrounding Judea, but in hostile Samaria and even to the ends of the earth. Obedient to His words, they gathered with the women in Jerusalem and waited in prayer. And the Holy Spirit with His gifts came down upon all gathered in faith.

ALL the gifts are for ALL the disciples to use for the good of ALL! They were not meant to provoke argument and debate—but to equip us to fulfill the great commission our Lord had given before His ascension. We’re reminded in Romans 12, at verse 6 and following: “having gifts that differ according to the grace given to us, let us use them . . . let love be genuine . . . love one another with brotherly affection . . . never flag in zeal . . . be aglow with the Spirit . . . serve the Lord . . . rejoice in your hope.”

Beginning with these early Christians, men and women throughout the past 2,000 years have gone forth into all the world to share their good news. As the sun shines brightly upon us this month, we need to think upon the ascended Christ. Is He reflected in us and through us to lighten the darkness where we live? We call ourselves His disciples and we too must witness to what we have seen and heard, to what Christ has done for us and in us. Has He forgiven you?—tell someone immobilized by guilt. Has He loved you?—tell someone who feels rejected and alone. Has He restored you?—tell someone who is living without hope. Has He encouraged and strengthened you?—tell someone who is depressed and discouraged.

Our street, our neighbourhood, our village, town or city—our country is full of people who need God’s love. We have not only experienced this love but the Holy Spirit enables us to go out and share this love with others. We can join nature in making May truly merry—a festive and joyful month—as we bring the light of the world into their darkness.

wms highlights

British Columbia Synodical

The British Columbia Synodical (WMS, WD) held a luncheon in January at Kerrisdale Presbyterian Church, Vancouver. The special guest was Brenda Moncrieff, who left at the end of January to work as National Teenage and Children's Secretary, in Toronto.

Mrs. Basey, president of British Columbia Synodical (WMS, WD) presented Brenda with a dogwood broach and earrings in pewter, as a mark of appreciation for her five years of faithful and conscientious work, and dedicated service as Education Resource Person in the British Columbia Synodical.

Westminster Presbyterial

The Nanaimo group of the WMS for St. Andrew's Presbyterian Church, presented Mrs. M. M. Young with an honorary life membership in the WMS. Mrs. Young was immediate past President of British Columbia Synodical and has given many years of service to the WMS and to the Church.

Red Deer Presbyterial—Annual Meeting

"We Have A Task To Do" was the theme of the Annual Presbyterial which was held in St. Andrew's Presbyterian Church, Red Deer, on February 14th, with 37 officers and delegates in attendance. President Mrs. Ruth Richards was in the chair.

The meeting opened with devotions which were ably conducted by Mrs. Ritchie of Olds. She read from the Gospel of St. John, Chapter 1. In her address, she said that we should let God direct us and tell us what to do. Our organization is merely the scaffolding under which we work, but if it fails to promote God's word, then it's merely self-glorifying.

Mr. Morrison, minister in charge of St. Andrew's was the guest speaker. He advised us that there were three ways to do a task for God.

1. Remember the need for workers and plant the seed in children.
2. Keep our Churches looking beautiful, inside and out.
3. If you have one talent, use it. And remember that it is Christ who gives us the head of steam.

Moose Jaw Presbyterial—Annual Meeting

The annual meeting of Moose Jaw Presbyterial was held at Knox church, Weyburn. The opening worship of the evening meeting was based on John 14 and taken by three of the Executive. Three members of the Knox Explorer Group, led by Mrs. J. Nedelcov provided special music. Mrs. K. Knight of Rosetown showed slides of the "Presbyterian Insight Tour of India and Nepal" as well as maps and other interesting folders.

A discussion on "The Nature of Missions" was led by Miss B. Woodruff, Educational Resource Staff.

Miss P. Kern, treasurer, reported we had gone over our objective, and we look forward to a year of continued prayer and study.

Reports of the years' activities were presented and a lively discussion and exchange of ideas resulted. Concern was felt about getting more members in our groups; interesting more in the Glad Tidings—to have it more widely read.

Regina Presbyterial—WMS 63rd Annual Meeting

The 63rd Annual Meeting of the Regina Presbyterial WMS, was held in First Presbyterian Church on February 18th, our Theme being "Helping Hands". Bible Study was under the leadership of Miss Barbara Woodruff of Winnipeg. Rev. Donald McInnis of Estevan conducted a Panel and discussion on "The Church in the Community". Greetings from Synod and Presbytery were brought by Rev. Walter Donovan of Kipling. The evening speaker was Rev. Robert J. Ogle of St. Francis Parish, Saskatoon, who has spent four months in Asia and four months in South America during the past year, studying the "Real Lasting Effects" of projects in developing countries funded by Canadian Volunteer Agencies. A most informative illustrated resume of his findings of his study in India was presented.

Annual Meeting of Brandon Presbyterial

The Brandon Presbyterial WMS annual meeting was held in First Church, Brandon. Each present was asked to pray for those whose names they had been given. The President Mrs. Jean Thomson constituted the meeting with prayer, the theme being "Love". The Roll Call was answered by nine groups. Reports were heard. A suggestion that luncheon meetings be held where it is impossible to meet in the afternoon was noted. Mrs. Jean Thomson, President, thanked the officers and members for work done.

Miss Barbara Woodruff, Area Educational Resource Person, was present and spoke of her work in helping many organizations. She attended the Woman's Conference held at St. Norbert and shared her thoughts and experiences. Women are responsible to God for their actions.

After coffee break the Presbyterial joined the Presbytery for a very meaningful Communion service, conducted by the Rev. Barber of St. Andrew's, Brandon, followed by the installation of the WMS officers. At six o'clock a Buffet Supper was enjoyed by all present.

Music in the congregation was the topic for the evening program, under the able direction of Mrs. Elizabeth Grant and Mrs. Wilma Ayre. Nothing should be sung which does not aim at glorifying God or edifying the people or both. A demonstration of music by bells was participated in by some and enjoyed by all. The Moderator, the Rev. J. Reaves, Virden, thanked the ladies and closed the meeting with prayer.

Superior Presbyterial—Annual meeting

The Annual Meeting of Superior Presbyterial was held in St. Andrew's Presbyterian Church, Thunder Bay, with delegates attending from Atikokan, Geraldton, Fort Frances and the three Presbyterian Churches in Thunder Bay.

Mrs. W. D. Murray constituted the meeting with prayer and reading Scriptures—Romans 12:1-16.

Mrs. Pearl Reid and Mrs. Rachael Gammond of First Presbyterian Church were in charge of the Worship Service, who chose the Hymn "From Ocean unto Ocean", in keeping with the Theme of the meeting "Canadian Concerns—Christian Response". Also used was the message from the President of the WMS, Mrs. Christina Newstead, in her New Year's Greeting as printed in the Glad Tidings.

Following the delicious pot luck supper the evening session opened with all taking part in "Sing Song" from "Praiseways", and then the Explorers Group of St. Andrew's, under the leadership of Mrs. Pat Buie and Mrs. Ethel Davidson, presented a most delightful skit entitled "Crossed Wires"—what can happen in Radio and T.V. if wires are crossed.

Guest Speaker of the evening was Rev. Hank Ruiter, who showed slides on "The Family", and spoke on the changes in Family Life from thirty or forty years ago to the present time—now there are so many one-parent families, and families living together in units—there is a whole new structure, which presents a great challenge to all. We are all Brothers and Sisters in the Church Family, which includes all families, large and small. The Church is an extended Family, and expands to include all. How can our Congregations help—what can we all do—this we must investigate.

West Toronto Presbyterial—Annual Meeting

The annual meeting of West Toronto Presbyterial was held in Grace Church, Etobicoke, and members braved freezing rain to attend. The theme of the meeting was "Justice, not Charity" and devotions led by Mrs. Tolhurst and Miss J. Grant centred on this theme.

At the afternoon session four discussion groups were led by Presbyterial secretaries who spoke briefly on their work and led discussions on any problems.

At the evening session Mrs. C. M. Snider, President of Toronto-Kingston Synodical, spoke and showed a film of the tour with which she went to India, Nepal and surrounding countries. Mrs. Snider spoke of the different culture of India—a land struggling to come up to the standard of other lands and to secure what we consider the necessities of life.

Mrs. J. M. Burnett installed the officers, including the new president, Mrs. G. Bartley who paid tribute to the retiring president, Miss Margaret Paterson, and asked for the support of Presbyterial in 1977.

Annual Meeting of Ottawa Presbyterial

Mrs. Dexter Sampson presided at the annual meeting of Ottawa Presbyterial, on February 12th, in Knox Church, Ottawa, with 108 members attending. Workshops were held to review the year's reports. Miss Pauline Brown was guest speaker and special music was performed by Mr. and Mrs. Gordon Walford and Mr. Ray Thompson, of Parkwood Church.

The Rev. Hamish Kennedy, Moderator of the Ottawa Presbytery installed the new officers and conducted a communion service at the close of the day.

Montreal Presbyterial—WMS 63rd Annual Meeting

The 63rd Annual Meeting of the Montreal Presbyterial Women's Missionary Society was held in First Church, Verdun. The meeting was chaired by Miss Doris Blaise.

Miss Margaret Boyd and Mrs. Eileen Horne led us in worship, reminding us to be joyful and serve the Lord with gladness, so timely in these days of anxiety throughout the world.

Miss Elizabeth Kennedy read a moving tribute to the late Mrs. E. S. Harding, a long time member and a joyful and tireless worker for the Montreal Presbyterial.

Secretaries took part in discussion groups, explaining their duties and answering questions from the membership.

Our guest speaker, Miss Margaret Leask, told of her work at Helen MacDonald School in India and of some of the trials and joys of transition from overseas to home management.

NEWS

If you don't like what you hear . . .

TORONTO, (CCP)—If you object to profanity on your local radio station, you can do more than turn the dial.

A Toronto businessman and United Church member, Harold Fishleigh, has begun a campaign that gives individuals a chance to help clean up language in the press, on television and radio. His "non-profanity campaign" involves people all over North America monitoring their radio, television and newspapers for profanity.

People mail him their clippings or quotations heard, giving the paper or station name and date. Mr. Fishleigh will then compile the complaints and send them to the editors or managers responsible, asking them to stop using profanity.

Volunteer monitors can send their findings to Mr. Fishleigh, 1 Eglinton Ave. East, Toronto.

Evangel Hall, Toronto

Evangel Hall is no longer under Knox Church, Toronto. Following a report by a special committee last October, Evangel Hall was brought under the direct oversight of the Presbytery. The transfer was made with the good will of Knox Session and there was hope that Knox Trustees would still make some grant to the work. The new structure means that all the congregations can feel they have an opportunity for involvement in the work through the Presbytery as well as directly.

Half-way House in planning stage

BRANDON, Man. (CCP)—A house for released prisoners in Brandon is being planned by the outreach committee of that city's three United Churches. The group hopes to buy a house which could accommodate seven people plus two house parents. The home is intended for people on parole, day parole, mandatory supervision and possibly those on temporary absences, probation and sentencing. A National Parole Board contract would be the primary source of operating income, with residents also paying a room and board fee.

Exodus to Israel

Fifty young people of The Pentecostal Assemblies of Canada (PAOC) will take part in "Exodus to Israel," a six-week opportunity to study and work in the Holy Land.

From May 3 to June 15 of this year, young men and women between the ages of 18-30 will live on a kibbutz, attend the Institute of Holy Land Studies in Jerusalem, tour extensively and take part in optional archaeological digs.

"This is an opportunity to make the Bible come alive," said Rev. Keith Parks, National Youth Representative of the PAOC, "The young people can experience what they have been taught and read in the Bible."

Cuban Presbyterians Restructure Church, Draft New Confession

Matanzas, Cuba (EPS)—Cuban Presbyterians took the tenth anniversary of their church to vote for a drastic reorganization of church structures, providing for a decentralization of authority and an upgrading of the status of the laity, and adopted a new confession of faith. The occasion was the 11th General Assembly of the Presbyterian-Reformed Church in Cuba, held at the Matanzas Theological Seminary, January 27-31, 1977.

The principles underlying the new constitution are in the "best Reformed tradition", according to Dr. Adolfo Ham, a Matanzas faculty member. They include: emphasis on the role of laity and on the diaconal (service) character of all church offices, the incorporation of all members in the whole ministry of the church and therefore "more power from the people" generally, and more autonomy to local and provincial church councils. The latter is not only seen as an attempt to stress the "priesthood of all believers", but also to gear church structures to decentralizing trends contained in Cuba's national constitution of 1975.

The new confession of faith is the result of two years' work by a four-man committee. Said Dr. Ham, who was a member of the committee: "After ten years of life we want to share with other churches in Cuba and the world our insights and experiences. What we have here does not pretend to be a complete statement of all the articles of faith since we have other symbols, but only those specific points to which we have to refer and which come out of the experience of a church living in our Cuban socialist society and revolution."

Women's Conference, Guyana

We had a very rich country conference (Demerara) held at Burns in early August, and later in the month over a hundred and twenty women from the Essequibo County met at Bartica for their 10th Annual Conference, their theme, "Jesus Christ Frees and Unites". We slept at the Anglican school on the soft spots of the desks and benches, and walked to the riverside to have our baths. This was an unusual task for many of us, so we got up around 4 a.m. and went down to the riverside in order to have some privacy—since no one walked with swim suits, you would not imagine how this part of Conference was amusing, since young and old were separated only by darkness.

One of the highlights—each group was asked to make a banner, using the Presbyterian colours, with an emblem and a quotation from the Bible. You should see the lovely work put into the making of these banners. The Akashwani group won the award for the best banner, and the Better Success Women received a trophy for the highest amount received for rally proceeds ($110.00). Our women have grown, not only educationally but spiritually. I never realized the journey from Bartica to Parika was so short. The boat had already moored alongside the stelling and some women still didn't get the opportunity to sing or teach their favourite chorus. You should have seen the improvised accompaniment, neither the organ nor piano would have done a better job, e.g. empty nut tins, bottle corks strung on a piece of wire, coins placed in aerated bottles, spoons placed in jam bottles, etc. All these instruments were invented on board the steamer when returning.

The fellowship was great and Conference was rich and challenging.

—Ruth Haripaul
New Town, Kitty, Guyana

In Remembrance

Mrs. Mary Agnes Chapman
Knox, Agincourt

Mrs. E. M. Shier
St. Andrew's, Belleville

Mrs. Lindsay Pollock,
Knox, Cambridge (Galt)

Mrs. W. D. Chisholm
Kenyon, Dunvegan

Mrs. A. A. (Edythe) Miller
Knox, Jarvis

Mrs. Fred Calvank
St. Columba, Kirk Hill

Mrs. Neil A. (Cassie) MacLeod
St. Columba, Kirk Hill

Mrs. Catherine McInnis
St. Andrew's, Lindsay

Miss Annie Hogarth
Knollwood Park, London

Mrs. Gordon Hamill
St. Andrew's, Markham

Mrs. Edith Gallop
Burns, Milverton

Mrs. John (Mabel) Campbell
St. Andrew's, Molesworth

Mrs. Clara Eccles
St. Andrew's, Mount Forest

Mrs. T. P. McCullough
Presbyterian, Orillia

Mrs. B. P. Corbett
Presbyterian, Paris

Mrs. Elsie G. Medlyn
Knox, St. Thomas

Mrs. George (Valetta) Colbert
St. Andrew's, Stittsville

Mrs. Catherine Flood
St. Andrew's, Swift Current

Mrs. P. L. Pattison
Beaches, Toronto

Miss Edith Brown
Chalmers, Toronto

Miss Jean Malone
St. John's, Toronto

ANNUAL COUNCIL MEETING
of
Women's Missionary Society (W.D.)
Ewart College, Toronto

May 9-12, 1977

Theme: "ARISE AND BE DOING"

Opening Session at 8 p.m.
Rev. W. Adamson, Chairman, Board of Congregational Life

Morning Worship at 9:30 a.m.
Miss Beatrice Scott, Retired Missionary from India.

Wednesday
Discussion Groups on Prayer, Study, Service, Recruitment, Information, Support.

Evening Sessions at 7:30 p.m.
Tuesday, Wednesday and Thursday.
—Wednesday will be a special Caribbean evening.

Visitors are welcome at all sessions.

OFFICERS' ODDMENTS

''Backward, turn backward, O time, in your flight''—

In sunny Israel a young man stands before his aged father—Solomon and King David. A dream is about to become a reality. The materials are there, the tools. ''Arise, therefore, and be doing'', says David to his son. The temple to the Lord God—What a challenge!

Forward—It is May 9-12, 1977. DELEGATES to W.M.S. Council Annual Meeting at Ewart College—Each of you will hear the same words—''Arise and be doing,'' this year's theme. The materials, the tools are there. The life and work of the W.M.S. to review, the future to plan. What a challenge! But ''Is not the Lord God with you?''

Not all of us can be delegates—but there is building for us to do too. SYNODICAL OFFICERS—Build letter bridges between yourselves and your Presbyterial counterparts, introducing yourself if you're new at the job, and saying: ''Hello again!'' if it's another term for you.

GROUP PROGRAMME CONVENORS—If your Group is finishing off ''Canadian Concerns; Christian Responses'' in June, look for the letter from the Study Committee (it will come to your Group Sec.), announcing the new themes—''Caribbean Crescent'' and ''The Local Church in God's Mission''. Gather materials—pictures and articles from back copies of ''Glad Tidings'' or the ''Record''—scissors are tools. Slides or films are both materials and tools. Order them early. Write in impressions of ''Canadian Concerns'' to the Study Committee at WMS headquarters. Build that bridge.

LEADERS of Children's Groups will build on ''Caribbean Crescent''; and teenagers will be challenged by ''The Local Church in God's Mission''.

For those LEADERS and STUDY CONVENORS who feel that the structures they are building lack inspiration, at hand in each area (or a 12c stamp away) are your Educational Resource people who can help you. The latest ''Alive'' calls them ''Educators in Mission—for Mission''. For their names and addresses, see ''Glad Tidings'', November, 1976.

A tool for those still working out responses to ''Canadian Concerns''—ask for the brochure, ''Native People of Canada''—information re Presbyterian mission on Indian Reserves, and suggestions on bridges we can build between ourselves and our Indian brothers.

HONORARY MEMBERSHIP—1976

Armstrong, Miss Kathleen
Calgary, Alta.

Badger, Mrs. Ruby
Orillia, Ont.

Baker, Mrs. Marguerite
Morrisburg, Ont.

Barton, Mrs. Susan
Vankleek Hill, Ont.

Battin, Mrs. Lillibelle
Forest, Ont.

Begg, Mrs. Bert
Tiverton, Ont.

Bell, Mrs. C. Ritchie
Lachute, Que.

Blair, Mrs. Marjory
Vancouver, B.C.

Blow, Mrs. Gordon
South Mountain, Ont.

Boyce, Mrs. W. J.
Stouffville, Ont.

Boyd, Miss Margaret
Ottawa, Ont.

Brownfield, Mrs. H. O. W.
Brockville, Ont.

Butt, Mrs. E. M.
Huntsville, Ont.

Campbell, Janet
Lachute, Que.

Campbell, Lenore
Cobourg, Ont.

Carr, Miss Vera L.
Nobleton, Ont.

Chalmers, Mrs. Mary J.
Aurora, Ont.

Clark, Mrs. Dorothy
Toronto, Ont.

Cleghorn, Mrs. Marion
Guelph, Ont.

Clifton, Miss Beth Ann
Hamilton, Ont.

Condie, Mrs. Muriel McCue
Ottawa, Ont.

Cook, Mrs. Norma
Calgary, Alta.

Cowbrough, Mrs. J. L.
Guelph, Ont.

Craig, Mrs. Jessie E.
Belleville, Ont.

Crain, Mrs. Harold F.
Ottawa, Ont.

Cunningham, Mrs. Blanche
Tara, Ont.

Denton, Mrs. Margaret
Burlington, Ont.

Dewar, Mrs. Donald
Atwood, Ont.

Dewar, Mrs. Flora
Maxville, Ont.

Dowd, Mrs. Margaret
Listowel, Ont.

Duval, Mrs. Gladys
Morrisburg, Ont.

Earls, Mrs. R. K.
Cobden, Ont.

Elborn, Mrs. H. E.
Toronto, Ont.

Elliot, Mrs. W. Wallace
Howick, Que.

Emmons, Mrs. Maxine
Strathroy, Ont.

Fantham, Mrs. H.
Kingston, Ont.

Finlay, Mrs. Charles
Gorrie, Ont.

Gillatly, Mae
Wyoming, Ont.

Gruetzner, Mrs. Robert
Hanover, Ont.

Hamilton, Mrs. Stella
Listowel, Ont.

Haveron, Mrs. Sally
Perth, Ont.

Haywood, Mrs. Howard
Orillia, Ont.

Heath, Mrs. D. W.
Weston, Ont.

Hervey, Dorothy
Montreal, Que.

Hood, Mrs. Stanley
Kirkwall, Ont.

Imeson, Mrs. Evelyn
Perth, Ont.

Inglis, Mrs. Lindsay
Badjeros, Ont.

Irvin, Miss Myrtle
Toronto, Ont.

Jackson, Helen
Leamington, Ont.

Jackson, Miss Margaret
Toronto, Ont.

Kane, Mrs. David
Belleville, Ont.

Lamb, Mrs. Harold J.
Orillia, Ont.

Lasby, Mrs. Wallace
Rockwood, Ont.

Lee, Miss E. G.
Toronto, Ont.

Leggett, Mrs. Arthur
Orillia, Ont.

Lewis, Mrs. D. E.
Brockville, Ont.

Lyons, Mrs. G. H.
Kingston, Ont.

Magee, Mrs. Elizabeth
Morrisburg, Ont.

McCorquodale, Mrs. G.
Kingston, Ont.

McFarlane, Miss Mary
Kingston, Ont.

McIlveen, Mrs. George
Cardinal, Ont.

McNaughton, Dorothy E.
Toronto, Ont.

McNicoll, Mrs. Sarah
Ottawa, Ont.

Mitchell, Mrs. Anna
Owen Sound, Ont.

Morrison, Mrs. Alexander J.
Cardinal, Ont.

Mundell, Mrs. Alvin
Gorrie, Ont.

Murdoch, Miss Evelyn
Hamilton, Ont.

Ness, Mrs. William G.
Aurora, Ont.

Reynolds, Mrs. Fern
Port Hope, Ont.

Robertson, Lillian M.
Campbelleville, Ont.

Rogers, Miss Jessie
Kingston, Ont.

Rutherford, Mrs. F. J.
Hamilton, Ont.

Schrumm, Mrs. John
Cambridge, Ont.

Sinclair, Mrs. Donald R.
Guelph, Ont.

Smith, Mrs. Mary C.
Toronto, Ont.

Smith, Mrs. Sybil
Morrisburg, Ont.

Spratt, Mrs. H. H. H.
Toronto, Ont.

Thomas, Mrs. Marion
Tempo, Ont.

Thompson, Mrs. George
Toronto, Ont.

Whittaker, Mrs. W. F.
Paris, Ont.

Williamson, Isabel B.
Guelph, Ont.

Yorke, Mrs. Harry
Belleville, Ont.

Young, Mrs. Mildred
Nanaimo, B.C.

STUDY THEMES
1977-78

"LOCAL CHURCH IN GOD'S MISSION"
and
"CARIBBEAN CRESCENT"

More information in next issue

FINANCIAL REPORT
January to March 1977

	1976	1977
Synodical Givings	$ 40,306.	34,596.
Expenditures	115,168.	102,874.
Special Gifts	940.	2,961

Sunshine: nudges a vine
dismisses the rain
brings laughter

Sunshine: opens a bud
erases the night
gives joy.

Sunshine: grows a garden
scatters the clouds
renews faith.

A friend is sunshine.

by Carol Kubota

JUNE-JULY 1977

GLAD TIDINGS

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Cover, p.10, 12: R. Hummelen

NOTE

The Editor apologizes for any inconvenience caused by the delay in receiving this issue. August-September will be on schedule and will feature articles related to next year's study.

GLAD TIDINGS
JUNE-JULY 1977
VOLUME 53 NUMBER 6

KATHLEEN HUMMELEN
EDITOR

Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.
Member of the Canadian Church Press and the Associated Church Press.
Subscription rate $1.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings, Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.
Second-Class mail registration number 0606.

LOOKING TO THE FUTURE

by W. J. Adamson

Mr. Adamson is Chairman, Board of Congregational Life and Minister at St. Giles-Kingsway, Toronto. The following address was given at the Opening Session of the WMS (WD) Council Meeting, May 9, 1977. The Theme for the meeting was: "ARISE AND BE DOING".

When I first learned of the theme for this Council meeting, my mind immediately went to a poem by Longfellow. That may give some indication of my age because Longfellow is not one of the poets currently popular, and memorization does not have the emphasis that it did in an earlier period. But there will be some of you, at any rate, for whom the poem will be familiar. It is entitled "A Psalm of Life" but it is the last verse that is pertinent in our situation this evening:

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait.

That is the same emphasis as your theme: "arise . . . and be doing". And whatever may have been in the minds of the persons who selected that theme, surely what it suggests to us is action, involvement, movement: more than just talking or thinking, but doing—getting on with it, getting to work.

That in itself is important and desirable. But taken by itself it may result in a lot of activity without any movement, using a lot of energy but going nowhere, what kids today talk about as "spinning the wheels". So there is another aspect to your theme, and that comes to the fore in the topic that has been assigned to me, "Looking to the Future".

It is necessary to keep these two together. In isolation from each other, nothing much is going to happen. You can look to the future all you want, but if that is all you do, you just engage in an interesting exercise without any results. And that is just as unproductive and frustrating as rushing about and engaging in a multitude of activities without any sense of direction. We need to hold the theme and the topic together.

We have come through a period in the life of the Church that has been marked by a good deal of change and the inevitably accompanying tensions. Some of the change has been ephemeral, lasting for a period and then kind of fading out of the picture. Some changes have now become a permanent part of our life and our structures. And in all of this there has been some shaking up. Some of us have been disturbed; and some of us have felt threatened; and some of us have been able to ride through it without too much stress. We are learning that the Church is not in a static situation. Church life in the '50s was quite different than Church life in the '60s. And what we experienced in that decade is not the same as what we are now experiencing in the '70s. We just can't do things the way we did twenty years ago, because we are now in a new situation.

Now let me amplify that a little bit before you think that I have no sensitivity for the past or for tradition. I am well aware that in any time of change—especially if the change is rapid and varied—there is a danger of becoming uprooted, of cutting oneself off from the past so that we simply float around in a sea of freedom and experimentation that leads nowhere. Soren Kierkegaard gave the definitive answer to that nonsense when he said, "In order to sow, one must first knot the thread." I think that we Presbyterians take that knot seriously. In fact, we may be guilty of trying to put more than one knot in the thread to make sure of it. But just to carry that analogy further, as you know better than I do, once the thread is knotted, then we are free to use whatever stitch is most appropriate, and to sew in such a way that is best suited for the task at hand.

This is the sort of thing that is now happening. Because of the times through which we have come and in which we are living, we are no longer willing to do things just because this is the way we have always done things. Increasingly, in our church structures and in our church programs, we are asking what and why and how. Instead of wondering whether we could do things better, we are now wondering whether there are better things that we could be doing. This is sending us back to asking basic questions, to examining our purpose, to redefining our goals, and to modifying our methods and our programs.

But in doing all this, the focus has to be towards the future rather than towards the past. We live in the present, and it is right now that our Christian discipleship has to be worked out; it is right now that we have to act as responsible, committed followers of Jesus Christ. The time of our lives is always now—the present moment—and not yesterday or tomorrow. But it makes a profound difference in how we live today and what we do today, depending on whether our eye is on the past or is on the future. This shows the wisdom of your planning committee when they selected the theme for this meeting. When you look to the future, your concern is for people rather than for structures; for mission rather than for heritage; for the new rather than for the old.

This in no way disparages structure and heritage and the old. But their validity for today exists only if they are serving people and mission and the new. When we make this distinction, we open ourselves to new possibilities in which the Spirit of God has a chance to get at us and to move us.

A couple of years ago we were all celebrating the Centennial. It was a glorious time in our Church: a time of Remembrance, Renewal and Response. The Centennial theme is a good theme for any time, although the emphasis may vary. In the Centennial Year we did a lot of remembering; some renewal took place; but we had difficulty in finding how to respond. Now the remembering is fading and the responding is growing. We are now focussing ahead and this focus is being sharpened for us by the Second Century Advance for Christ.

It is my impression that the Church is ready for this. It is my impression that more and more of our people are looking to the future with a desire to find meaningful and relevant ways of serving God so that the mission of the Church can go forward. But if this is to happen, then we who are leaders need to lead—whether our leadership is in the auxiliary or the congregation, or at a regional or national level—we need to help the people to break out of whatever is restricting them so that they can move with imagination and confidence and joy as God's people for this time.

If my reading of history is correct, it was this kind of spirit that brought the Women's Missionary Society into existence. There were the needs of the times that came to the surface, and the awareness of some women that they could do something about it, and so they gathered together other concerned women and they organized themselves in such a way that the needs could be met. Always they were responding to the present situation, but always they were looking to the future so that they might be ready to respond wherever God's Spirit would lead them.

As you face up to that issue for these times and as you will be grappling with it during your Council meeting, there is some guidance in the Biblical account from which your theme comes. It had to do with King David and the building of the Temple in Jerusalem. And as we analyze his actions then, we get some clues for your action now.

It started with a vision. David wanted to do something new: build a temple, a suitable edifice that would be the place of God's presence. There already was such a place: the tabernacle, or tent, that had gone with the people all through their time in the wilderness. But David's vision was not just of a better tent. The new situation of their lives required a different kind of action. It was not just a matter of working harder at making the old better. We all get involved in that sort of thing and spend a lot of energy for unproductive purposes. But this was a new step; a vision that led the people past the old ways.

The vision became more than an idea. David developed plans for the Temple. This was the second step. Once you get an idea, once you get caught up with a vision, then you have to flesh it out so that it takes on some substance, so that it has a shape, so that your vision can become a practical reality, which will attract other people, so that they will become enthused about it.

The next step was to set up an organization. David gathered a large force of workmen: masons, sculptors and carpenters, and countless persons skilled in work of every kind. Unless this had been done, there was no way in which the work could be accomplished. But he did more. He developed an organization for the oversight and care of the temple and for its worship once the edifice was completed. David was taking the long view. And it reminds us that we need to organize people, both in order to get an idea off the ground, and also to make it workable and useful.

Then resources were mobilized. David gathered together great quantities of iron and bronze and wood and stone: all the materials that were necessary to build the structure; what the workmen needed in order to do their job. There is no point in getting people enthused, and organizing them for the task at hand, unless they are given the resources they need to get on with it.

So David had taken the necessary steps. He had his vision into the future. He developed a plan. He organized the people. He gathered resources. And then he said to the people: "Arise . . . and be doing." "Now to work!" The preparation was necessary before the work could be done; but the preparation would have been incomplete, unless the work was done.

This was an interesting development. The old way (the tabernacle) was now replaced by a new way (the temple), but it was a natural evolution in order to enable the basic purpose (the worship of God) to be accomplished in terms of the changed conditions (from wanderers to settlers). Some familiar lines by James Russell Lowell remind us of the reason for such action at any time:

New occasions teach new duties; time
makes ancient good uncouth;
They must upward still, and onward,
who would keep abreast of Truth.

The more we keep looking to the future, the more will we be involved in change. But it will be change for a purpose. We may have to set aside patterns that have served well in the past in order to develop new patterns whereby we can be more effective in relation to the needs and opportunities of our time. If you are going to look honestly to your future as a Society, then you have to accept the probability of change—and the desirability of change—in order that the reason for your existence "The World For Christ" may be pursued.

Now I know that this is nothing new for you. Over the years there has been continual change—in structures, in relationships, in staffing, in emphasis—as you have tried to keep abreast of the times.

You are all familiar with that occasion, early in Jesus's ministry, when four men carried their paralytic friend to the house where Jesus was. There was a great crowd and they couldn't get in. So they tore the roof off and lowered him through the opening. Their aim was to get their friend to Jesus, and if that meant tearing the roof off, if that meant creative thinking and unconventional methods, so be it. How good are you at tearing the roof off? Because if you are looking to the future, that may be what you will have to do. Radical action may be necessary in order to accomplish what you want to do, in order to carry out your purpose.

Let me suggest some areas of probing. I don't presume to offer any answers, but I do presume to raise some questions and to identify some needs, and perhaps they can simmer in the back of your minds as you work through your agenda during these next days.

There is need to see the breadth of mission in our day. Worldwide mission is not just someplace else; it is not just the rest of the world. The locale of mission has changed, or rather, it has expanded. We used to think of it as away off there: across the ocean; on the frontier. And that gave it a rather romantic, exciting colour. But now it is right here, where we live, in our own communities. We not only support missionaries in various places; we have to become missionaries where we are. The world is on our doorstep—the world of many colours and races and religions, and no religions—and that world needs to be introduced to Jesus Christ. How can you in your auxiliaries become missionary women to the people in your own communities? How can you help Christian women to see that their involvement in community affairs, their service to their neighbour, is an aspect of the Church's mission?

There is need to become an open group. I'm sure that you worry about membership rolls. Every society does that. But you are more than a Society. You are a living movement; you are the mission thrust in the life of the Church. So the concern is not to enlarge membership but to enlarge involvement of more people in the mission of the Church. The concern is to increase a mission-consciousness and a mission response, even though people may express it in unorthodox ways. How can you as members of the W.M.S. act as leaven in your congregations? How does your study and work as a Society permeate through the Church so that you enrich the life of the Church, just as the life of the whole Church feeds your life?

There is need to accept and to use the diversity of personalities, talents and interests. It would be so easy if we were all alike. Then we would only need one program and we would know precisely what to do and everyone would do it. But we aren't all alike. There is great variety amongst us. So our aim should not be to try to fit everyone into the same mould (which would mean understanding the Gospel, expressing our faith, participating in mission, in one prescribed way), but to use the full strength of our diversity for the common good. How do you allow for creative variety in your organization? Can the radical or the non-conformist or the reactionary find acceptance in your midst? Can you give thanks that the Spirit of God may work in a different way with someone else than He does with you? And can you learn from one another, without necessarily become like one another?

There is need to develop a fellowship of caring. In these days there have grown up all kinds of groups which attract many people (and many of these are specifically groups of Christian women). There may be many reasons for their popularity, but one reason is the great sense of fellowship, the way in which perons feel accepted, the deep caring among all the members of the group: the very thing that we should find (but often don't) in the life of the Church. How strong is that in your Society? in your auxiliary? How can it become a group that is a real fellowship of women who care for one another?

There is need to develop a new kind of praying. I am not thinking so much of the formal, group prayer when you meet together because I know that some interesting and meaningful things happen then. But it is the personal, secret prayer life of the individual that is my concern. I find it hard to pray, hard to get at it and to keep at it with some regularity. I need all the help I can get. And I suspect that many people are like that. And yet, prayer is the powerhouse: this conversation with God, that keeps life in touch with him, and opens up life to his power. How can you help your members to pray? How can it become for them a time of talking and listening in meaningful terms for their lives? It may be helpful to have a prayer partner, or develop a prayer group, or have a common prayer list. We don't always have to be together for this, but the knowledge that we are sharing with another person provides a stimulus and a focus. Can you develop some practical ways of enabling persons to grow in this so that their life of prayer and their life of service can be mutually enriched for a fuller life of mission?

Now I realize that all this is just as applicable to the life of the whole Church or to any part of it, as it is to your Society. But if it is going to happen at all, it will do so by persons here and there becoming on fire, not necessarily doing great things, but doing all things faithfully.

T.W. Manson, an English scholar, noted: *"The Christianity that conquered the Roman Empire was not an affair of brilliant preachers addressing packed congregations. We have, so far as I know, nothing much in the way of brilliant preachers in the first three hundred years of the Church's life. Before that Christianity had already done its work and made its way right through the Empire from end to end. When we try to picture how it was done, we seem to see domestic servants teaching Christ in and through their domestic service, workers doing it through their work, small shopkeepers through their trade, and so on, rather than eloquent propagandist swaying mass meetings of interested inquirers."*

You can become the forward thrust of the Church. You can ignite the spark that will set hearts on fire for God. Have your vision, make your plans, set up your organization, gather your resources—and then "arise . . . and be doing" to make the vision reality.

COUNCIL 77

Ewart College
Toronto
May 9-12

In summing up Council, the President, Mrs. J. Newstead, outlined how the program had had a forward look (Mr. Adamson's opening address), a backward look (reports, Service of Remembrance), an outward look (Women in Mission, the Caribbean Flight), an upward look (singing, prayer, worship), and an inward look (discussions of time, talent, treasure). Here, then, are some of the highlights of Council.

MORNING WORSHIP

Worship each morning was conducted by Miss Beatrice Scott, a retired missionary to India. During these sessions delegates were reminded that faith is the basis on which we are called to arise and build; given ideas for involvement in prayer, learning and fellowship; and challenged to take up our tasks as outlined in the Bible.

MISSION STUDIES

Mission Studies for Children, Youth and Adults were introduced by Miss Brenda Moncrieff and Mrs. Kathleen Hummelen (see p. 14). This was followed by a Bible Study, conducted by Mrs. Hummelen, based on the study, "Local Church in God's Mission". The Wednesday evening program focused on "The Caribbean Crescent" study theme, and delegates were taken on a "Flight to the Caribbean". Miss Moncrieff, as 'hostess', introduced the Williams family—Rev. Joseph and Mrs. Dorothy Williams, Barbara, Michael, James and Ronald. The Williams family, now living in Creemore, Ontario, and originally from Guyana, answered questions about family life, school and the Church in the Caribbean. Miss Athalie Read who spent a number of years in Guyana, conducted the closing worship.

WOMEN IN MISSION

On Tuesday evening Miss Dixie Kee chaired a panel made up of Miss Doris Blaise of Montreal, Mrs. Barbara Hillis of Petrolia, Mrs. Susan Evans and Miss Dona Wells, both of Toronto. Panel members were asked to share their mission involvement in their local congregation and their community. They suggested that being involved in mission means living your faith as an example to those around you and showing by actions what caring involves. Miss Kee and panel members led in the closing worship on the theme, "Caring and Risking in God's Mission."

DISCUSSION GROUPS

During Wednesday, delegates were in small groups to discuss: service, study, prayer, informing, supporting, recruiting. Many suggestions were made, not only to the national committees, but to local groups as well (see p. 11).

GUESTS

Special guests attending the meetings gave delegates an opportunity of becoming acquainted in a more personal way with missions at home and overseas. Those present were: Miss Doreen Morrison, Miss Margaret Leask, Mrs. Lucie Milne (India); Mrs. Joyce Sutherland (Taiwan); Mrs. Sharon Scott (Malawi); Miss Athalie Read (Flora House, Winnipeg).

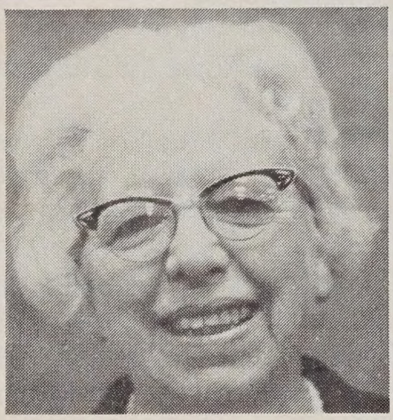
RESOLUTIONS/MOTIONS

The following were among the motions adopted during Council.

1. "As our children are being torn by loyalty to the church and loyalty to their groups, due to sports practices and games during the hours of worship, we move that the WMS (WD) support the members as they take it upon themselves personally and individually to protest this difficulty by letters, phone calls, over radio, in newspapers, or any media."
2. The 1978 Estimates were accepted "with the proviso that the total amount be increased to include the addition of two staff persons, plus one replacement, in order to provide an Area Resource Staff person for each of the four western provinces."

Please Note: the full report of Council is mailed to each group in late August.

feedback



(Mrs.) Margaret Fidler, Thunder Bay, Ontario
Treasurer, Superior Presbyterial

Comments on the Council meeting—

"We have been made aware of the total mission of the church and of specific things we can do as groups and individuals. Found the small discussion groups most helpful in the exchange of ideas, many of which we may be able to implement in our own group and congregation."

Challenges Facing the WMS—

"Arise and Be Doing"

"Need for more Christian and Mission Education throughout the church. There is a need for a change in the image of the W.M.S. to have it appeal to more women in our church, particularly young women. It is imperative that we add to the number of active members in our groups to join with us in the work of the Society for the advancement of God's Kingdom."

(Mrs.) Nancy Bell, New Westminster, B.C.
President, B.C. Synodical

Comments on the Council meeting—

"Active involvement and participation of majority of participants, especially the younger women. A definite feeling of fellowship. Some who had been to Council for several years have said this too and have added, 'the gap between east and west doesn't seem to be there anymore.' I feel this, in part, was due to the planning of the sessions as well as to the attitude of delegates."

Challenges Facing the WMS—

Unity within our Nation
Unity within our Society
Unity with *all* the Women of the Church

(Mrs.) Clare Ellis, Midland, Ontario
Vice-President, Adult Secretary, Toronto-Kingston Synodical

Comments on the Council meeting—

Wonderful Fellowship, a chance to hear in Study Groups what other Groups are doing across Canada.

Challenges—

As Pioneers in W.M.S. in this Jubilee year, we take steps forward to further Christian Education through our Educational Resource Staff, so more young and others may enjoy this wonderful Fellowship.

ideas . . . . for local groups

(these ideas came from various discussion groups held during Council)

- As W.M.S. groups we should become more alive and active in our own communities by sponsoring activities and projects involving all members and children of the congregation.
- Glad Tidings should be placed in libraries and hospitals, used for congregational visitation and given to youth group leaders.
- Improve communication between Minister, group and Educational Resource Person.
- Organize new groups through proper channels (by *letter* to Session).
- Children's Groups "Summary of Work" might go to W.M.S. secretaries.
- Groups could exchange letters with missionaries (active and retired, for addresses see November Glad Tidings).
- Members should attend children's work activities and invite these groups to W.M.S. meetings.
- Give life membership to girls and have pin attached to charm bracelet.
- Inform leaders of help available for COC and CGIT groups, (eg. Educational Resource Persons, National Secretary).
- Have these young groups take Church service and explain these groups to congregation.
- Council Reports should be made to Groups and to Church Service.
- Explorer group come to Church one Sunday per month—after second hymn leave for own programme.
- Local groups should encourage ministers to have at least one mission Sunday per year.
- The Literature Secretary of the Local group should be given the responsibility for placing informative news items of the work of missions of our church in
  —newsletters
  —local newspapers
  —Church bulletins—quotes from Glad Tidings
  —quotes from W.M.S. Annual Report
  —quotes from Acts and Proceedings of General Assembly
- Individual groups should encourage the use of Presbyterian Prayer Parnership (order from Board of Congregational Life, 50 Wynford Drive, Don Mills, Ont. M3C 1J7)
- Worship committees in local group should plan a variety of ways to encourage members to participate in prayer.
- Personal contact with women and children of the church should be encouraged.
- Initiate family nights to include men, women and children so they will come to understand the mission concept at home and abroad.
- Set up workshops for officers who are to report to Presbyterials and
- At Presbyterials have Workshop on Study and particularly methods.

feedback

(Mrs.) Marion Mundell, Gorrie, Ontario
President, Hamilton-London Synodical

Comments on the Council meeting—

"Delegates working in small groups proved very helpful and satisfactory. Frankness of the panelists (Tuesday evening) about their personal situations made us appreciate the Christian co-operation in our home, church and community. Wednesday night's Caribbean Flight was one of the highlights, handled with imagination, dignity and efficiency."

Challenges Facing the WMS—

"To continue to educate our membership. To expand our educational resource staff and unite as a task force to effect education in mission throughout our church. To recognize the mission on our doorstep. To lay hold on power of prayer."

(Mrs.) Joanne Watson, Calgary, Alberta

Comments on the Council meeting—

"Focusing on current national issues was good. The democratic process has been completely in use—the meeting followed through on feelings that were expressed."

Challenges—

"Membership decline—we need to encourage youth groups and more new ladies' groups to become affiliated to the W.M.S.—we need young women. More involvement in missions and education of *congregations* with *new forms* of communication."

(Miss) Dorothy Dodds, Perth, Ontario
President, Quebec & Eastern Ontario Synodical

Comments on the Council meeting—

There has been evident a true concern for some decreases, and for areas of our work probably not relative to our day—but also great anticipation for applying ourselves to attempting to improve this in the future. The very fact that estimates accepted included increases for Educational Resource Staff shows we have faith in the future in providing the necessary support in Education which should produce results in promoting children's work—and eventually future workers in the Church.

Challenges—

Again the challenge is in *youth*—whether in education they receive in schools, through media or in Religious training. Letting the younger women take responsible positions in our Society—without criticizing their efforts—but rather guiding them tactfully when they want it. Let us not be rigid in our objections if in the future our program has to be altered to meet whatever political changes may come.

. . . . in closing

At the closing Service of Communion and Installation of Officers, the address was given by Dr. E. H. Johnson, Secretary, Research and Planning, Board of World Mission. Dr. Johnson is resigning at the end of 1977 and tribute was paid to the contribution he has made to the WMS (WD) and to the Presbyterian Church.

Dr. Johnson in his address, spoke of the dimensions of the love of Jesus Christ—the length, the height, the breadth and the depth.

The breadth of Christ's love should be inclusive, but how wide is that box into which we have put God? "You don't like too many of those black-skinned people, or those commies, or those capitalists or those socialists . . . . but surely within the love of Christ there is no exclusive, there is no group of people who are ruled out."

The length of that love started before the beginning, before the world was made. The love of Christ will run on beyond time, so we need not worry about 1980 or 2010.

Sometimes people fear that the achievements of science and technology may rise to a height that will make the gospel simple and inadequate. Space vehicles and planets, however, are not outside our understanding of the power and the love God.

We believe in the love of Christ, but some of the the terrible experiences and sufferings resulting from "mans inhumanity to man" make us wonder if the love of God "is deeper than the deepest sin". Surely this kind of love is affirmed by Christ's death on the Cross—a witness to the depth of God's love.

Dr. Johnson then went on to speak about the dimension of mission, given this dimension of the love of Christ. He feels we are moving into a very different era of mission and outlined two key areas of change.

The first involves the relationship between our church and those countries which have been receiving our missionaries. Third world theologians say we "have not brought Jesus the Christ, but Jesus the Christ in Western clothes" and they suspect two things, "that this may be different from Jesus the Christ as He really was, and also that this is very different from our way of life. In other words, you have drawn in to be your witness to Christ, things that belong to your culture . . . and we believe that God has said things within our culture."

Another dimension of our mission at this time is that we must "go out to witness to this tremendous Christ in a secular world which has incorporated into his own body many teachings of Christ. We have to be able to sit down with secular people, who have been in the church and have left it, and somehow, as a team do those things which we believe God has called us to do."

And finally, Dr. Johnson challenged us, as "agents in mission", to "go forward with unlimited expectation in the name of the Christ who is able to do immeasurably more than all we can ask for."

MISSION STUDIES

LOCAL CHURCH IN GOD'S MISSION

ADULT STUDY

The material for this study has been prepared by the Women's Missionary Society, W.D. It is set up in six session outlines but allows flexibility in planning for your group's needs and interests.

Session 1: An exploration of the meaning of the theme.
Session 2: Investigating the "local church" in the Old and New Testaments.
Session 3: A look at a "local church" in recent history (Mary Slessor).
Session 4: Learning how your local church is "in God's Mission".
Session 5: What are the challenges facing the local church?
Session 6: What action can be taken by your group as a result of this study?

Also included:

—concerns of church people in Canada and overseas to help focus on challenges.
—"action" ideas to get group thinking of their own ideas.
—"community exploration" sheets to help the group discover its own community.

$2.00

ADDITIONAL RESOURCE: **MAKING MISSION HAPPEN**
by Arthur O. F. Bauer (Friendship Press)

This book provides theological and practical insights into mission and the place of the local church. Each chapter contains writings of famous thinkers and educators with questions at the end to enable groups to use the book as a study.

$3.50

YOUTH STUDY PACKET includes:

GO-GROUPS, GEARING UP FOR REACHING OUT
by Eleanor McMullen and Jean Sonnenfeld (Friendship Press)

This book contains seven experiences relating to topics such as, "What is Mission?", "Mission in My Community", and "What Have I to Share With You". The book contains many good ideas and involves the participants in activities such as, a simulation, a role play, a debate and organizing a go-group.
ALSO included: two sample session outlines, supplementary resource list, Offering Emphasis, related pamplets, evaluation form.

$3.50

THE CARIBBEAN CRESCENT

Adult and Children

NEW MISSION FOR A NEW PEOPLE: Voices from the Caribbean
Edited by David I. Mitchell (Friendship Press)
The basic book for the Adult Study. Caribbean writers speak of the social, racial, cultural, religious and economic tensions in the Caribbean and how the churches are responding.

For adults	*$2.75*

STRAND OF PEARLS: The Guide on "The Caribbean Crescent" for all age groups.
Edited by Ruth Montgomery (Friendship Press)
Includes suggested study session outlines, and activities.

For all leaders	*$2.25*

PICTURE THE PEOPLE OF THE CARIBBEAN
Edited by Joyce Bailey and Michael Dash (Friendship Press)
Supplemental resource, introducing individuals from Caribbean.

For adults and youth	*$2.95*

GUYANA GUIDE
Prepared by Children's Work Committee, WMS(WD)
Includes pictures, stories, activites and worship suggestions.
For Children

LEARNING-GIVING EMPHASIS BOOKLET
"SUPPORTING LEADERS OF CHILDREN'S PROGRAMS IN GUYANA"
Prepared by Children's Work Committee, WMS (WD)
Includes background information, stories, games activities and pictures.
For Children

MAP'N'FACTS: THE CARIBBEAN, *Colour map, 17" X 22" (Friendship Press)*	*$1.95*

CARIBBEAN CROSSCURRENTS
Colour filmstrip with cassette and guide
Guide contains: scripts for children and adults, two study guides for adults (each is a different approach), study guide for children, and background information. This filmstrip can be used as part of your study with materials above or as a complete study in itself.

For all ages	*$5.00*

CHILDREN'S STUDY PACKET—$3.25—includes Strand of Pearls, Guyana Guide, Learning-Giving Emphasis Booklet
ADULTS—must order individual items according to group needs.

Second Century Advance

At the 1975 meeting of the General Assembly of our Church, the Administrative Council, the Board of World Mission, and the Board of Congregational Life were authorized to organize and carry out plans for a meaningful challenge to launch The Presbyterian Church in Canada into the second century of its life. Toward this end, The Second Century Advance for Christ Committee was formed. This is a **National committee** made up of representatives from coast to coast, from a variety of professions and callings, and varying widely in age, talents and interests. Guiding this Committee are two of our church's most dedicated and capable laymen: Mr. Frank Whilsmith, Chairman, and Dr. Matthew Dymond, Co-ordinator.

It is unfortunate that so many people across the Church have determined that the main goal of this Committee is to raise money. In fact, many greeted the first announcements with a sort of "ho-hum" attitude and looked upon this as simply another National Development Fund. As a member of the National Executive Committee, I can assure you that every member has been greatly concerned about this attitude. Much prayer, study and thought has gone into, and will continue to go into the planning of this "advance".

At a committee meeting in Toronto recently, our original goals were very carefully looked at and perhaps some priorities were changed. The goals and challenges are still there. "We believe that God is calling The Presbyterian Church in Canada to advance in the second century of its life. It is important that we play our part in furthuring the Gospel of Jesus Christ. By the power of the Spirit of God, we can make a 'Second Century Advance for Christ' in prayer, Bible study, witness, fellowship and stewardship of time, talent and treasury."

However noble our ideals and goals, if The Presbyterian Church is to carry out Christ's charge in the years to come, we will also need generous commitment of our treasury. How can we carry the Word without the people and equipment to do the job? It is with this in mind that the Second Century Advance for Christ Committee will be asking every man, woman and child throughout our Church to give an offering of one day's income or pay during the years of 1978 and 1979. It is hoped this will not be a "duty", but will become a gift of love for the furthering of Christ's Kingdom.

"Mission" has taken on staggering proportions and new meanings in the past few years, yet we still want to "see" the results of our "mission and witness" in concrete terms. We forget that witness and commitment and mission begins with each one of us. We must start within our own small circle—within our families, our schools or offices, within our own churches and radiate outward to the rest of the world. We, the people, are The Presbyterian Church in Canada, and there can be no advance if a few push and many lag behind!

In the months ahead, as the committees in our own congregations begin to plan for this 'Second Century Advance for Christ', please support them with your prayers and your enthusiasm. Will you and your families become personally committed to the mission and witness of the Church in new times, to proclaim the Gospel of Jesus Christ by word and deed?

Mavis Milne, National Executive
Committee Member,
Second Century Advance for Christ.

in the world

by Marjorie Ross

In the last two issues we have been talking about the hunger crisis. How can the world raise enough food to give everyone everywhere an adequate diet? In the first article in this series I pointed out what seems to me to be some basic myths held by many concerned Canadians. They think that somehow North America is going to have to raise food for the whole world. Furthermore, they seem to feel that if Canadians wasted less food there would be more to feed the people of Asia and Latin America. Our first article tried to show how neither of these ideas stands up to close examination. In fact, every country of the world should, and *must*, work towards raising enough food to feed itself. The second article showed how, in many cases, the "modern methods" of agro-business which have been introduced into countries with a food shortage have indeed produced more food, but largely for export. The hungry poor in those countries have become, if anything, poorer and hungrier, while the upper classes have profited from their association with Western corporations who buy the produce from the new modern farms. There is a good market for luxury goods in fashionable shops—and yet, out in the countryside and in the shanty towns off the brightly-lit main streets, children are starving.

The technology that was introduced did not deal with the problem of poverty, and so it has not eliminated hunger. If a man has no land on which to grow food, and no way of earning money to buy the food grown by others, then he and his children will go hungry. That much is obvious.

Our technology produced more food, more profit, but it did not help the people who needed help. Somehow, we got hold of the wrong end of the stick. We concentrated on the methods, on the fertilizers, on the hybrid seeds. We should have concentrated on the people.

A Study of Economics As if People Mattered.

This is the sub-title of one of the most important books of this decade. It's author is called E. F. Schumacher, and its main title, which you may well have heard in other contexts, is **Small is Beautiful.** This book is neither long nor difficult, and, since it is available in paper-back, I would recommend that you read it. In my opinion, it should be required reading for anyone concerned about our world and where it is going. Another book which is even more readable (one evening at the most) is **Enough is Enough**, by John V. Taylor. This is based on Schumacher's theories and would serve as a good introduction to the subject.

Much of what Schumacher says applies to our own situation in Canada. We will turn our attention to this next month, while we concentrate now on his criteria for development in Third World countries. His description of **intermediate or appropriate technology** fits in well with our subject of raising food production.

What is Appropriate Technology?

The aim of most development programmes in a "backward" rural area is to improve the quality of life of the ordinary people. It is hoped that changes can be brought about that will mean more food is grown, both to eat and for sale as a cash crop. It is also hoped that general economic activity will speed up so that young people can find work close at home, and not have to leave for the city. It is hoped to raise the general health of the community, not only by providing medical care, but, more importantly, by preventitive health measures—improved water supplies, nutrition, sanitation.

All of this will require changes in the old ways—innovations. It will also require the introduction of new **things** such as tools, and new methods. This is all referred to as "technology"—and it is either appropriate, or inappropriate. Some of it can be of great benefit; some of it is quite useless; some of it, contrary to expectations, proves to be actually harmful.

What criteria can be used to assess technology? How can we determine in advance if it will have the desired effect or whether, like agro-business in Latin America, it will make a bad situation worse? Here are some principles suggested by Schumacher and other intermediate technologists.

1. Development must start with the people themselves.

As we said above, it is risky to assume that we can focus our attention on the process or the invention and take for granted that people will benefit from it. All your thinking must centre on the people. The solution to the problem lies there, not in a laboratory or a research centre.

Schumacher says that it was Mahatma Ghandi who first outlined this principle of development. The Chinese Communists took it up and, by "unleashing the productivity of the masses" made China the miracle of the Twentieth Century. The secret of their success is that they begin at the very bottom—with the poorest and most backward farmers. Once they are moving, there is no difficulty in getting the more "progressive farmers" to join in. If you start with the better off farmers, as our Western development schemes have tended to do, you leave the great mass of the population behind.

2. They must do it themselves: not have it done for, or to, them.

For Schumacher, self-reliance is all important in a development scheme. He maintains that if a scheme is to be truly "of the people" as well as "for the people", it must rely heavily on their contributions, whether in the form of labour or land or something else.

3. An innovation must come as a response to a felt need.

This is basic to all good programmes of rural development. The people themselves must see that they have a problem and be looking for a solution. They must be saying "if only . . ." "If only so many baby chicks weren't dying in the spring rains . . .". "If only we could keep the rats out of our storage bins. . ." Once people have seen for themselves that they have a problem, they are receptive to new ideas for coming to grips with it. It is when they do not see a situation as a problem (for example, the many children born into Indian families) they have no interest in tackling it.

4. New technology must be similar to the traditional method.

Schumacher's name for appropriate technology is "intermediate technology". This means that if people are asked to substitute a new practice for their present one, the innovation must be only a half step away.

For example, let us take the method of cultivating a field. West African farmers traditionally break up the soil and mound it into hills using a short handled hoe with a broad scooped blade. At one time this blade must have been made of hard wood or some other natural material. To-day the West African hoe is fitted with a metal blade, a manufactured item which is readily available in local markets. Fitting a new blade on the traditional shaped hoe is an instance of **intermediate technology.** Without changing anything else, this innovation has made the old tool more effective and more durable. This is **appropriate**; it would be **inappropriate** to try to substitute Western style hoes with long handles for the traditional type. Our reasons for this innovation would be all wrong—*we* think it is easier to hoe without bending over, but other cultures prefer their own methods. It would be inappropriate also to promote the mechanization of farming. Machines are good in Canada because one man with a machine can do the work of twenty men working by hand. In Third World countries the machine takes away people's jobs, demands a standard of maintenance that may not be feasible, and relies on imported spare parts and costly gasoline.

5. New technology must be cheap, readily available, and have no parts to wear out.

Axe heads, the North American equivalent of the hoe blades in West Africa, are a good example of Western "trade goods" which win instant acceptance. On a more complex level, the bicycle and the hand-operated sewing machine, have, on their own merits, been accepted in virtually every corner of the globe. Not everyone can afford to own them, but they are within shooting distance for all but the poorest. They are easy to transport, in a canoe or along a bush path. If the energy required comes from your own muscles you have no worries about the cost or availability of gasoline and electricity. Because they are not too complicated to repair, someone in the area will have the necessary skill and spare parts. This is another aspect of the self-reliance we mentioned above. Sometimes expensive pieces of machinery are given to schools or hospitals in the Third World. They are a boon when they work, but often as not they lie idle, waiting for the electricity to be restored, for the spare part to arrive from overseas, or for the maintenance man to put in an appearance.

The Third World is right to beware of Westerners bearing gifts if those gifts have spare parts which need replacing (at ever-inflating prices) or depend on imported fuel. Aid which increases dependence on outsiders is a contradiction in terms. Ghandi put it rather sharply to one Westerner who dreamed of making India into a modern industrial state like a European country. "Is it your business to rob us of our legs and hands?"

The traditional way of doing things may seem to us like very hard work, but unless our technology will involve them in no extra costs or complications, they would be better off without it.

6. New technology should be able to sell itself.

A new idea, if it is a good one, should sell itself. It should not be necessary to have development workers out promoting the idea for years on end. Once it has been put into practice in one area it should take root and spread. If people persist in clinging to the old ways against (as we see it) their own self interest, then the new way is obviously not appropriate for them.

Schumacher's ideas have been taken up in many countries. Canada has several centres of intermediate technology, and there are many more in Europe and the Third World, where research is translated into simple cheap solutions to the problems faced by the poor. Some of their research spills over into alternates to our present technology which is based on cheap sources of power. Sooner or later we too will be heating our houses with solar heat and harnessing the energy of the wind and tides. The Third World cannot afford our technology now; soon we won't be able to afford it either.

How we put this into practice.

Our own church sponsors development programmes in India and in several African countries. These programmes are planned and carried out by church agencies there, and increasingly they reflect the principles of intermediate technology we have been discussing. For more information on both Board of World Missions projects and Inter Church Aid projects, write to Mrs. Kathleen Gibson, Inter Church Aid Committee, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

Next month: **Small is Beautiful** in a Canadian context.

OFFICERS' ODDMENTS

“Steep thyself in a bowl of summer-time;”
“Days of lengthened light, of summer-shine”.

Days of labour—gardening, canning; days of leisure—swimming, reading, touring, picknicking; days of Carnival—Old Boys' Reunions, hot-dogs, parades, pony rides, races (three-legged or boat), antique cars, Bingo—. How pleasant to wander about viewing all these—taking part too maybe. Perhaps you don't play Bingo, but you can't help but hear the calls as you pass by. Do they jog your memory, O Members?

Under the B—Book displays sent in by Literature Secs to the W.M.S. Book Room to get that “summer-shine” look for next season.

Under the I —Invitations to summer visitors to attend your Church Services; or your summer W.M.S. meetings;
continued Interest in your shut-ins—they can't take a vacation.

Under the N—Notes—Bank, that is—and coins. ALL TREASURERS—A summer stockpile of them in the Bank doesn't work for W.M.S. Send them on to “spend and be spent”.

Under the G—Girls—and Boys—at Vacation Bible Schools or Church Summer Camps. MEMBERS with time, talents and “to-do”—Will you be there too to assist?

Under the O—Orders sent in for new studies—“Caribbean Ferment” or “The Local Church in God's Mission”. Orders for film-strips too. Old copies of “The Presbyterian Record” or “Glad Tidings” looked into for pictures and information. It isn't too early.

BINGO!!

wms highlights

63rd Annual Meeting of the B.C. Synodical

The 63rd Annual meeting of the B.C. Synodical of the W.M.S. (W.D.) was held at St. John's Church, Whiterock in March, with "Caring and Sharing" as the Theme.

On Wednesday March 15th many visitors and delegates from Kamloops, Kootenay and Vancouver Island were welcomed by Mrs. W. R. Bell, vice president.

Morning devotions were conducted by Dr. F. Morley, minister at Whiterock, followed by roll call and business, under the heading —"who are we"? Reports from the various secretaries showed "What we are doing.

In the afternoon, reports were completed and Mrs. Bell introduced the guest speaker, Mrs. Adamson, Treasurer, Council Executive, London, Ont. She gave us a general picture of how W.M.S. and the Board of World Mission for Canada and Overseas are working together, financially.

After tea Mrs. Ruth Banko gave a presentation of her work with the John Milton Society for the Blind in Toronto. Mrs. Banko stressed that the John Milton Society is a Christian Society, whereas the Canadian National Institute for the Blind (C.N.I.B.) is a secular one.

Mrs. Molly Doka reported on the Northwest Conference, Mrs. Bell, on the Council of Women. "Caring and Sharing in our local church", was presented by Mrs. Ledingham. To end the afternoon session Mrs. Mowat took the Service of Remembrance.

A lovely dinner was prepared by the Whiterock Centennial Ladies Committee and served with a St. Patrick's Day theme. A sing song led by Annabelle Wallace followed. Four skits were presented by the Presbyterials of Kamloops, Kootenay, Vancouver Island and Westminster, to show how we can be concerned, and responsive to the needs of others in our church and community.

Alberta Synodical Annual Meeting
Sylvan Lake Hosts Annual Synodical

The 63rd Annual Meeting of the Alberta Synodical of the Women's Missionary Society was held in Memorial Presbyterian Church, Sylvan Lake, from March 17th to 19th, and was chaired by the President, Mrs. Hazel Milson of Edmonton, with 40 officers, delegates and visitors present.

"Into The Second Century With Christ" was the Theme. The ladies were reminded in large print, that the Aim and Purpose of the W.M.S. "shall be to unite the Women, Youth, and Children of the Church in Prayer, Study, and Service, for the advancement of the Kingdom of God at home and abroad."

On Thursday evening a short Executive meeting was followed by a Prayer Service, ably conducted by Miss Mollie Harback, of Calgary, at which the Memorial Church Choir assisted. This was followed by a Social Hour.

The meeting got well under way on Friday, when Reports were presented and discussed, suggestions and recommendations were made, and Resolutions were put forward. A Resolution from the Red Deer Presbyterial, to the effect that in future two delegates, instead of one, be sent to the Synodical Annual Meeting from each Presbyterial, was carried. The meeting was divided into three groups, each of which discussed reports, and brought back their findings to the meeting as a whole. Many good ideas were brought out in this way, and will be acted upon.

There was much discussion as to the use of Resource Persons, and as to the regrouping of areas throughout Canada, so as to make the best use of Resource Persons. More time and study is needed before a decision can be reached in this matter.

The guest speaker, Mrs. W. Adamson, Council Executive Treasurer, from London, Ontario, spoke on our "Christian Financial Responsibility". She said that all members of the W.M.S. should feel that they are members of the W.M.S. Council (Executive of Canada, Western Division).

A great deal of business was accomplished but the spiritual side was well taken care of by the Rev. John Yoos, of Memorial Church, who conducted a short devotional service Friday and Saturday mornings. His talks were entitled, "The Second Touch", and "Are We Willing?" Mr. Yoos said that when Christ had given sight to the blind man at Bethesda, it had needed a second touch to make the man see clearly. He pointed out that we often have to take a second look at people before we see them as they really are. Using the story of the sick man at Bethesda, Mr. Yoos reminded us that before Jesus healed the man He first made sure that the man *wanted* to be healed. If we want to go "into The Second Century With Christ" we must really *want* to do so. Then, desiring, and with Christ to help us, nothing can defeat us.

63rd Annual Meeting Saskatchewan Synodical

"GOD IS LOVE" was the theme chosen for the 63rd annual meeting of the Saskatchewan Synodical held in St. Andrew's Church, Saskatoon, March 22 and 23. Devotional services were taken by the Regina Presbyterial and Holy Communion was served by the Rev. Dr. R. A. Davidson and elders of St. Andrew's at the morning service of worship on Wednesday.

Committees were appointed and Reports reviewed at the Tuesday morning session. It was noted that while there was a noticeable decrease in membership reported, givings to the General Fund had increased. A very impressive "In Memoriam" service was conducted by Mrs. W. D. Smith of Saskatoon.

Mrs. W. H. Adamson, Treasurer of Council Executive brought greetings and was the guest speaker at the Tuesday evening session. She spoke of the outreach not only of the W.M.S. but also of the Board of World Mission and the part for which each individual must be responsible.

The Education part of the program taken by the Moose Jaw Presbyterial was based on "CANADIAN CONCERNS: CHRISTIAN RESPONSE" with the emphasis on "What we as individuals and groups can do" using the book "Justice Not Charity" by Douglas Roche as resource material.

For Advance Planning, Prince Albert Presbyterial chose as their topic "Priorities and People" based on Philippians 2:1-2. They also presented a fun skit on "How not to do Hospital Visiting."

Miss Barbara Woodruff, Education Resource Person, conducted a Workshop on Duties of Officers.

Mrs. S. J. Henderson of Regina was elected President of the Saskatchewan Synodical and asked the members to assist her in carrying out her new duties by prayerful support. Miss Barbara Woodruff conducted the Service of Installation.

Manitoba & Northwestern Ontario Synodical 63rd Annual Meeting

The Sixty-Third Annual Meeting of the Synodical of Manitoba and Northwestern Ontario met March 25-26 in St. Andrew's, Thunder Bay, with Mrs. S. A. Gordon presiding. The theme of the meeting was, "Gathering and Scattering", Matthew 12:30.

As part of the programme, a panel was held on community concerns entitled, "Listen to the Heart Beats". Mrs. W. H. Adamson, London, Ontario, as Treasurer of the W.M.S. (W.D.) Council, spoke on finances. A Communion Service was led by Rev. Dr. A. H. Johnston.

Hamilton & London Synodical 30th Annual Meeting

The Synodical Society of Hamilton and London Women's Missionary Society (W.D.) of The Presbyterian Church in Canada was held in Knox Church Stratford for their 30th. Annual meeting on April the 12th. and 13th. where the first Synodical meeting was held in 1947. Presiding at all the meetings was Mrs. Alvin Mundell of Gorrie. There were 103 delegates and a registration of 277 in attendance. Greetings were extended from the Synod, the Presbytery, the Council, the Mayor of the city of Stratford, the Stratford Presbyterial and from the host minister-Rev. Frederick Neill.

Rev. Miss M. L. Landell of the Atwood and Ethel Presbyterian church took the devotions.

There was a panel discussion by Miss Jean Gardner and the Secretaries.

Mrs. F. A. Creasey gave the estimates for 1977.

The Evening Speaker was Mrs. W. E. McCutcheon, Vice-President of Council and Chairman of the Board of World Mission. She spoke on the Draft of Fishes found in St. Luke Chapter 5. Jesus recognized the needs of His people, saying "We should launch out into the deep and not stay in shallow water".

Mission Education was given by Miss Evelyn Murdock and the Hamilton delegates.

During the lunch hour on Wednesday the Bruce-Grey Presbyterial gave us a Historical Skit of the First Synodical meeting in 1947.

Mrs. Barbara Hillis had a question and answer period with Miss Margaret Leask, on furlough from Jhansi, India, where she has been a teacher for 25 years at the Helen MacDonald Memorial School in Jhansi.

The 1978 annual meeting is to be held in Knox Church, Leamington.

Toronto & Kingston Synodical—Annual Meeting

The warm spring sun shone down on us as we gathered for the Annual Meeting at St. Giles Kingsway Church, Islington in late April.

"Let us work for the good of all—especially those who are of the household of faith." Gal. 6:10 was the theme. The sessions were constituted with prayer by our President. Then we divided into groups of four, sharing a personal concern and praying for each concern. The Bible study topics "Commands for God's care of the earth" and "Indian and Eskimo Study" opened up new avenues of thought on our responsibility as individuals in these areas of global and local concern. "Moments of Meditation" lead by Mrs. J. E. Andrews, President of East Toronto Presbyterial and Mrs. J. MacLean, President of Waterloo-Wellington Presbyterial reminded us that Jesus commanded the disciples to feed the hungry when they were confronted by the multitude and the only evident resources were five loaves and two fish, but when blessed by Jesus all were fed abundantly. Like the disciples we are called to serve and sometimes the magnitude of the job overwhelms us. We are assured if we consecrate ourselves, dedicate our resources, He will use us in His service and we shall be able to work for the good of all. We were also reminded that we are commanded to bear one another's burdens. If someone in our midst has a moral fault we should not judge harshly but help him to recover spiritually.

Programme highlights included: many humourous, thought-provoking, entertaining skits, interspersed throughout the two-day programme—a panel of informed persons from church offices and the Board of Congregational Life dealt with the topic "How can we serve your congregation"—many happy interludes when we all joined in sing songs. Mrs. C. Snider, our President, showed slides from her recent tour of India. Mrs. J. Newstead, President of Council Executive, installed the officers. Mrs. Snider was re-elected for another term.

Quebec & Eastern Ontario Synodical Annual meeting, Brockville, Ontario

Bilingualism was the order of the day at one session of the Annual Meeting of the Quebec and Eastern Ontario Synodical Society, held in Brockville on April 13 and 14. Under the able chairmanship of Doris "Levesque" Blaise, delegates from the Montreal Presbyterial discussed "Le Livre Blanc", their version of our own White Paper, dealing with problems relevant to the W.M.S. Little did we know there was such hidden linguistic talent in our midst! Key speaker for the meeting was Dr. James Sutherland, recently returned from Taiwan, who gave us an excellent factual account of the mission work there and an insight into the aspirations of the native church. Dr. Sutherland also challenged us to consider our own role as missionaries, commenting on the concept of the congregation acting as a unit in evangelizing the community. Greetings were brought to the delegates by Rev. L. J. Cowper, Moderator of Synod, and evening worship was conducted by Rev. D. Mawhinney.

For many of us the highlights of Synodical lay less in the discussion of the reports, important though these were, than in the informal buzz sessions we had over coffee or breakfast or in our billets. We got together to meet new friends, renew old acquaintances—one reunion took place after a lapse of 30 years!—and share our experiences in the Christian faith. Such opportunities for fellowship and the exchange of ideas are perhaps the most significant contribution we can make to the work of the W.M.S.

a small reflection

by agnes pierce

Summer days are here again, and every turn in Canada's winding paths makes us think of the Creator's mind and a Father's love. The valleys blooming with leaf and flower, the fields waving with harvest, the springs, rivers, lakes and mountains each contribute a feature of God's goodness.

Perhaps you could take a moment and sit under a tree, or on a green bank of a flowing stream, or swing in a hammock in your back yard, and meditate with me on the twenty-seventh psalm. Get out your King James Version and read it. Look at the first verse "The Lord is my Light" . . . a real personal witness! Have you ever thought that light was God's first gift to man? Before He stretched the canopy of sky, lifted up the green hills, gave leaf to the trees, life to the creatures or set the seal of His image upon man, He said "Let there be light." Light is power, and our Lord is the all powerful one. He is the Sun or Righteousness. He can bring light to dark hearts and lives, warmth and brightness to lonely people, and drive back temptations.

Ours is a crowded civilization. More and more people crowd into our expanding towns and cities; nevertheless loneliness shadows a great multitude of lives. One can be more lonely in a hustling crowd than in a forest or large field. Even young people are lonely. They are drawn to big cities for better jobs and higher wages, but often find it lonely. Older people living in boarding houses are often lonely and feel as if no one cares if they live or die. Moments of sorrow, temptation and death are critical when living alone. Our Lord can bring light to such people. Jesus said, "Lo I am with you always even unto the end of the world."

Now look at the fourth verse of this psalm. It seems the Psalmist found beauty and comfort in going to the House of the Lord. He received a spiritual uplift. He inquired in His temple about things he did not understand. Fellowship and understanding should be found in God's House. There we should find a handshake of welcome, a smile, a sparkle of joy in the eye, and gladness in the voice. We read that Jesus himself went to the Synagogue on the Sabbath Day with others to worship God. He heard the Old Testament read and expounded, and shared with them in prayer and singing. An actress known as Helen Hayes once passed through a time of acute personal need. Her little daughter was dying of polio. Through neglect she had lost her own religious faith; however, she began to drop into to a very small church near the hospital trying to reach God again. Every morning she prayed for help. Nothing seemed to happen, but later on she remembered the people she had seen there—the labourers with tired faces, the old women with knotted looking hands, people who looked as if life to them was far from easy. When these people left it was evident that they had been refreshed by some inner experience, a lifting power of God. "Here was my revelation" says Helen Hayes. Do you find beauty in the House of the Lord like the Psalmist?

Now consider verse thirteen of the psalm. You who follow radio, television or daily newspapers may feel, like myself, that this dispensation is swiftly passing and night seems to be settling over our world. Let us not be surprised at the conditions. Jesus spoke of the evil days to come, and prophets foretold them. We who have spiritual eyes can easily see them.

The Psalmist says "I had fainted unless I had believed, I had failed unless I had seen the goodness of the Lord through it all." Keep your faith, for the moment we lose it we are defeated. Faith is as vital as breathing. Think of the earth's disasters, the earthquakes, the hi-jackings, the senseless shootings, the sudden loss of loved ones through tragedy or prolonged illness. Many people ask if God is good, why these things should happen.

I make no attempt to answer the question, but affirm you will faint, falter or fail unless you believe. You may not see God's goodness, but it is there, and someday you will understand and know it. Do you think Moses, God's prophet, could see the goodness of the Lord when God said He was not going to let him bring the people into the Land of

Caanan, that Joshua was chosen to lead them. You can almost hear Moses thinking out loud "Lord this is such a disappointment. I have wanted to enter the land with them ever since I started. They have troubled me, distressed me, caused me to lay awake at night over them. I have fasted and prayed for them." God beckoned one of His angels and said "Here is a tired child at the end of his road so I am taking him home with me." God knew it was better for his servant.

It may be dark today, but light tomorrow! He who is the Sun of Righteousness will one day strike a killing blow at all evil, break the spear of war in sunder, and burn the chariots of war in the fire.

"Wait on the Lord, and be of good courage and He shall strengthen thine heart. Wait, I say, on the Lord."

PHOTOS ON COVER:

Starting top centre and continuing clockwise:

Mrs. J. Newstead, President, WMS (WD)
Mrs. J. M. Burnett, Past President
Miss Isabella Hunter, Vice-President
Miss Mary Hamilton, Vice-President
Mrs. N. Parish, Vice-President
Mrs. W. Henry, Secretary
Mrs. H. Hogg, Treasurer

NOTICE:

The name of Miss Muriel Duncan, Toronto, Ontario was omitted from the list of 1976 Honorary Memberships published in the May issue.

In Remembrance

Mrs. J. B. Kennedy
Presbyterian, Bethel

Mrs. William Pemberton
St. Andrew's, Burk's Falls

Mrs. James (Alice) Watson
Chalmers, Calgary

Miss Nettie E. Cooper
Grace, Calgary

Mrs. Esther Ewald
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St. John's, Port Perry

Mrs. Barbara Hay
Knox, Red Deer, Alta.

Mrs. Roy Thompson
Presbyterian, St. Pauls Station

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Knox, Stratford
(formerly of Moncton, Ontario)

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St. Andrew's, Victoria, B.C.

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St. Andrew's, Welland

Miss Christine Clare Isbister
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Mrs. Annie Beatrice Smith
1st Church, Winnipeg

Miss Romaniuk
St. James, Winnipeg

Mrs. Florence Harris
Knox, Yorkton, Sask.

MRS. LANCE B. BEATH

In April 1977 those who had served with Mrs. Beath on the W.M.S. Council Executive and members of staff, who had the privilege of working with her, were saddened to hear of her death.

Mrs. Beath was always interested in young people. She taught a class of teenage girls for twenty-five years and for ten years was District Commissioner for Girl Guides. Therefore, it is not surprising that from 1935-40, Mrs. Beath was Secretary for Girls' Groups on the Executive of the Ontario Provincial W.M.S. Mrs. Beath first came on Council Executive as Secretary for Girls' Work but resigned after one year because of her husband's illness. In 1953 she returned to Council Executive and from 1954 to 1961 was its Secretary. She also served as Secretary for Afternoon Groups and as such was an active member of the Organization Committee. Her home was the regular meeting place of the Adult Sub-Committee, whose members, after enjoying a buffet supper would get down to the business of planning programs and other resource materials for Adult Groups.

For many years Mrs. Beath was a member of Glenview Presbyterian Church, Toronto, and latterly of St. Giles Presbyterian Church, Islington.

Mrs. Beath will be remembered for her cheerful, youthful approach to life and for her bright, happy smile which encouraged all with whom she worked.

L. Reith

MISS LAURA K. PELTON

The churches of Canada and of the world lost a great Christian leader when Laura K. Pelton died on Monday, May 16, 1977.

Laura Pelton was one of few people for whom the term "Missionary Statesman" could be rightly used. She brought to her own work and to the organizations in which she served a large vision which came from her firm belief in Christ as Lord of all and her intelligent awareness of developments in Canada and across the world.

Because of her own leadership gifts she was able to enlist for missionary service persons of high quality and to inspire them to play creative and prophetic roles in the fields in which they served.

Her leadership was recognized by the Canadian churches when she was selected as one of two women on a 10 person delegation from Canada to the meeting of the International Missionary Council at Madras in December 1938.

Again she was a representative of the Canadian churches at the 1952 meeting of the International Missionary Council in Willingen, Germany. It was there that she became a friend and associate of Miss Gwenyth Hubble who was leader of the section on Missionary vocation. This friendship with Miss Hubble, who was principal of Carey Hall a part of Selly Oaks Missionary Training Institute in Birmingham, England, was of great value in Laura Peltons vision of the missionary nature of the whole church and new trends in missionary thinking.

Miss Pelton took a significant part in interdenominational meetings of Mission boards and societies within Canada and was the first Chairman of the Department of Overseas Missions of the Canadian Council of Churches which she helped bring into being. Prior to that she had been an active and important member of the Foreign Missions Conference of North America within which the Women's Mission Boards made a major contribution.

In the missionary leadership of The Presbyterian Church in Canada she was active in the discussions which led our Church to undertake mission work in Nigeria, by decision of the General Assemblies in 1953 and 1954. Resources which had been freed by the closing of mission work in communist China were made available for service in Nigeria in association with the Church of Scotland Mission. Two young women of the Women's Missionary Society (Western Division), Miss Agnes Gollan and Miss Joan Rochemont, were our first missionaries in Nigeria.

In January 1956 Miss Pelton and I visited Nigeria for extensive talks with Church leaders there about ways in which our Church would like to work with the Presbyterian Church of Nigeria. Discussion focused on special objectives such as training of youth workers, strengthening of theological training, and creation of forms of worship more appropriate for Africa. That visit also led to the great visit to Canada in the autumn of 1956 of Sir Francis and Lady Ibiam who in a coast to coast visit introduced Nigeria to Canadians.

Because of her superb training in speech and drama Laura Pelton was an impressive speaker whether to a small group or to a large audience. She knew how to state well what she had to say and to win understanding and support. In nothing was she more effective than in approach to young people and students and many of those who now serve in Canada and overseas were called to their mission work by her.

It was characteristic of Laura Pelton that in 1958 when she retired from her work with the Women's Missionary Society she went to serve for three years with the Student Christian Movement of Canada in their National Office. It had been from an SCM Conference at Elgin House in 1925 that she returned to Toronto to take up her first work with the Society and appropriate that she should finish her service working again with students.

Born in Prescott, Ontario, she was educated in the Kemptville Public School, the Ottawa Model School and the Ottawa Ladies College. She took special dramatic work there, and in Montreal, and also in the School of Expression in Boston. For some time she had travelled for the French School in Pointe Aux Trembles, Montreal Island, raising bursaries. Later she was in Regina for a year and a half as Club Secretary with the YWCA. In the course of her varied life she spent some time in concert work, teaching and coaching in dramatics, and for two years taught in the Ottawa Ladies College. She first became a Voluntary Field Secretary of the Women's Missionary Society and was actually appointed to that work in 1926. It was in 1930 that she became Young Women's Travelling Secretary.

Her home later was in Westmount, Quebec and her father Mr. J. G. Pelton was a stalwart of the Presbyterian Church who gave great leadership on the Board of Administration in 1925 and succeeding years. It was in 1945 that she was appointed as Secretary for Overseas work of the Women's Missionary Society and in this capacity her greatest work was done.

From her early beginning in 1927 when she organized a series of lectures in the larger centres of Canada called "Fundamental Principles of Missions", she went on to give people a prophetic vision of the work of the Church around the world. She left a profound mark on all whom she met and all the areas in which she served. The Presbyterian Church in Canada can well take pride in these days of women's leadership in one who played a major role not only in the work of the Women's Missionary Society but of the Presbyterian Church as a whole and in the Christian community in Canada and around the world.

E. H. Johnson

MISS HELEN ROSS

Word has just reached us of the sudden passing of Miss Helen Ross on June 14th in Kenora, Ontario.

Miss Ross was born and educated in Chesley, Ontario, where she taught for a number of years following her graduation from Stratford Normal School. She attended the Missionary and Deaconess Training School (now Ewart College) and was appointed to deaconess work in Saskatoon following her graduation in 1930. During the next twenty years her deaconess appointments took her to Regina, Montreal, Quebec, Toronto and Vancouver. In late 1950 she was appointed to serve as deaconess-secretary at the Cecilia Jeffrey Indian Residential School in Kenora, where she continued to serve until after her official retirement from the staff of the W.M.S. (W.D.) on April 1, 1964.

Upon completion of her work in Kenora, she returned to Chesley where she resided with her sister, Fanny, who also had served on the staff of the Cecilia Jeffrey School for a number of years. The Misses Ross were vacationing in Kenora at the time of Helen's death.

Helen Ross will be remembered for her quiet, cheerful and efficient helpfulness when there was a task to be performed. We honour the memory of this faithful servant of Jesus Christ.

G. Kelly

SYNODICAL GIVINGS

January to April 1977

	1976	1977
BRITISH COLUMBIA	$ 2,608.30	$ 3,706.40
ALBERTA	3,865.98	4,517.00
SASKATCHEWAN	1,295.50	819.65
MANITOBA & NORTH WESTERN ONTARIO	1,921.19	3,317.04
HAMILTON & LONDON	27,052.80	32,100.00
TORONTO & KINGSTON	22,800.00	23,000.00
QUEBEC & EASTERN ONTARIO	16,576.50	17,224.61
	$76,120.27	$84,694.70

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AUGUST-SEPTEMBER 1977

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VOLUME 53 NUMBER 7

KATHLEEN HUMMELEN
EDITOR

Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.
Member of the Canadian Church Press and the Associated Church Press.
Subscription rate $1.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings, Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.
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the
SIGNS OF THE CROSS

by Albert H. Van Den Heuvel

Dr. Van Den Heuvel is General Secretary of the Netherlands Reformed Church. This article has been edited from an address he presented at the 1971 Presbyterian Congress (Guelph) and should stimulate discussion in relation to the study theme, "Local Church in God's Mission".

I had a dream. I came back to my local congregation and I didn't recognize it. I was greeted at the door, and when I was sitting down, an unknown man next to me introduced himself. And the minister, when he got up in the pulpit—great smile on his face—he was transparent to the message he preached. It was as if he heard God speak Himself. And the liturgy was transparent with joy. People spoke in tongues and nobody minded that. I found out when I came back to that congregation that everybody in the pew had been engaged in the mission of the Christian church during that week, and that they were free to tell about that. Nobody was tongue-tied, and people could speak about the gospel without feeling uncomfortable. The singing was better than Guelph. The teaching went on during the sermon and in the dialogue which followed the sermon was such that people were inspired to action. And at the end, we discovered that the children had been with us for the full hour and a half and had enjoyed it. There was no generation gap at all, and young people and old people together enjoyed the morning. And the conservatives and the progressives were seen to wink at each other and smile. The financial problem had been solved on the Saturday before because everybody was queuing up to give his tithing to the treasurer. It was a tremendous experience—a renewed church for mission.

And then in my dream, somebody came into the church whom we didn't know and who had neither face or the figure that we would have desired him. He came in and marched to the front of that tremendous church which was still electric with joy and hope and excitement. And he handed each member of the congregation a pair of scissors, and said, "I am glad to visit you. Would you take your New Testament? Would you cut out all the letters by St. Paul, because they're all written to mediocre congregations—you don't need them. And would you go through the Gospels and cut out all the remarks of your Lord where he tells you to be awake and on your guard—because you are. You can forget them safely. Would you turn to the Beatitudes and cut out all that is said about people who are poor in spirit—because you are rich. Would you cut out what is written about the sorrowful and those who weep now and those who cry for justice, and would you cut out of the Old Testament all the psalms in which people moan and cry because God is silent and absent. Would you tear out the book of Job, because you don't need that any more."

And then I woke up.

I had another dream. I came back to my local congregation, and it was awful. As I came in, nobody said a word. When I sat in somebody else's place I was asked to move up. The sermon was an uninspired little lecture, most of the things said before many a time. There was no warmth at all. The singing was low, and the hymns were horrible. The liturgy was cold and formal, and the prayers pre-supposed that God had been asleep all week and needed an explantion of the news both in and outside the congregation. There was an announcement of the collection and people dug deep in their pocketbooks and gave a quarter. The minister looked like a lonely, slightly neurotic man who didn't know where to go. The conservatives and progressives were sitting on two sides of the church and waiting to get out of the sanctuary to get at each other's throats. One of the deacons made a long speech about the financial crisis of the church, because nobody paid. I had a dream that I came back to my local congregation and I hated it.

And then somebody came in whom we didn't know, and who didn't look like somebody we desired, and he went straight up to the minister and patted him on the back and said, "Thank you for trying". And he went to Mrs. Jones and said, "Thank you for visiting me this week." And Mrs. Jones said, "I didn't visit anybody." And he said, "O yes you did. Do you remember Friday morning when you just passed by your neighbour?" And then he looked at the congregation, and he said, "Take your New Testament and keep all of it, because it's written for you. And remember that I am faithful where you are unfaithful."

And then I woke up.

I had a third dream. I went back to my local congregation and it was just like always—a strange combination of likeable and unlikeable people; of impossible conservatives and ones you could talk to if you tried hard; of impossible progressives and some of them whom you could mobilize if you at least had read Marcuse. The minister, who is usually pretty boring but once in a while has really sent you on a trip. Quite some polarization between the generations. A church situated somewhere between Golgotha and Pentecost, with a little bit of sacrifice here and there, and a little bit of joy, and a little bit of Holy spirit.

And when I dreamt about that return to my congregation, somebody came in whom we didn't know, and whom we wouldn't have desired. And he came to me, and he said, "Do you know the crux of the matter?" And I said, "Yes; that is the crucified." And he said, "Do you know the central question?" And I said, "Yes: 'Whom do you say that I am?' " And he said, "Do you know the central event?" And I said, "Yes: that he had to go to Jerusalem and suffer much and be killed and be raised on the third day." And he said, "Do you know the greatest danger?" And I said, "Yes, that I am found on the side of men and not on the side of God, that theology gets between me and Him." And he said, "Do you know what to do?" And I said, "Yes. Carry my cross and follow Him." And he, "Do you know what joy is?" And I, "Yes. That which comes not after suffering but within it." And he, "Do you know who you are?" and I, "Yes. I belong to the company which is the only Bible that the large public reads." And then he laughed, and he said, "Good luck!"

And then I woke up.

I woke up, and then I lifted up my cross, and I sealed myself with the "tau" which becomes the first letter of the name of Christ, and I quickly sat down and wrote my ten Commandments, my ten Promises—because that is the same word. I wrote my ten Commandments for the year 1972, because I hope that I'll dream again in '72 and get the set for the next year then. And here they are.

I. I have taken up the Cross, or I have the seal put on me, as a sign of my personal belonging to Christ. Personal, not individual—because I don't want to proclaim my unique personal identity any longer, but I want to proclaim my belonging to Christ and to the whole people which are represented at that Cross.

II. I take up my cross. I'll be sealed with the sign of solidarity with the poor, because what hung there on the Tree was a poor man. I have been taken up in the community which shows its solidarity because Christ restored people to their full humanity and freed the prisoners and enabled the sick to function and work again.

III. I will take up my cross and I will be sealed with the sign of the Universal Community, because the Cross was the symbol for all. And in my local church, I wrote down quickly, I will find the way by which I show that I need the others to be whole, because I am sealed with the sign of a Universal Community, in which, when one isn't there, the whole body is an invalid.

IV. I'll take up my cross, I'll be sealed with the sign of the Public and Visible Rock. Therefore I wrote down quickly that I will go back to my local congregation and make sure that it speaks publicly whenever that is needed.

*"maybe we should . . .
begin our mission by asking the outsider to come
and to help us"*

V. I'll take up my cross, and I'll be sealed with the sign of our Mission, because in the Sacrament and in our lives we'll proclaim the death of the Lord till He comes. And therefore, that sign with which I got sealed is the sign of the mission of the church. Now mission today is a tough affair, because we do not quite have the language, and we do not quite know how to communicate, and we are pretty uncertain on what we really should do. It has been said over the last twenty years that mission really means the participation in the mission of God, and not our own doing. If that is true, maybe we should for a little while begin our mission by asking the outsider to come and to help *us.* I remember that Simon of Cyrene was missioned into the gospel by being asked nothing but to carry my symbol on his shoulders; that the Samaritan woman at the well was missioned into the gospel story by being asked nothing else but to let that bucket go down once more. Now, you Presbyterians—it's all right if you don't know how to say "Jesus" and how to tell the gospel story to your neighbour, but under this one you can't get out. There is not a soul here who cannot invite people to become people again, to express the mission of the church by humbly asking them to help us, so that one may do the work of the Lord with only the Lord and his favorite stupes like us, knowing. Now maybe some of you are given to speak. Maybe some of you know how to say all these words of the New Testament. Maybe some of you go to your neighbours and tell them about Christ and they love it. Maybe some of you are so clear that you can do it and they are able and free enough to reject it. Then by all means go and speak. And if you can't, why don't you do like Jesus, and ask for a glass of water from a Samaritan woman. That can't be such a bad example for mission.

VI. We'll take up the cross, and we will put on the seal of the sign that this all is *Revealed* to us—not discovered, not come about by the pooling of our appalling ignorance, nor projected because of our needs—but revealed from the outside as a foreign story, unheard of, unexpected, slightly ridiculous. So we will have to step up that old study process.

VII. We will carry the cross and put on the seal of Non-Violence, because, whether we like it or not, the gospel is weary of violence. It knows that violence belongs to the nature of man, and it isn't afraid to have it mentioned; it isn't even amazed when it happens all around. And if the moment comes that we cannot keep that promise because the society around us gets too violent, we will still not erase the Promise, even when we have to use violence because we don't in our stupid ways know any other way out.

VIII. We will carry the cross and we will seal ourselves with the sign of Service. Now service can never be anything else than sacrificial, I wrote down quickly, after my dreams. It must be costly, or it is an alibi. When it's not costly it can be useful, but it does not relate to the sign which we are carrying.

IX. We will carry the cross and be sealed with the sign of Reconciliation. We will not let the conservatives push out the progressives, and less so the progressives push out the conservatives. We will not excommunicate the heretic, nor will we laugh about the fundamentalist, I wrote down quickly, because if we don't have both, how could we reconcile? We will not try to escape the conflict, because if there is no conflict, there can be no reconciliation. And we will not smooth over the conflict, because then we will never know what reconciliation means.

X. We will carry the cross and will put on the seal of Celebration, because in that crazy, crazy faith of ours, the Cross is to be celebrated! That is where our folly comes to its peak. When the Cross goes up and the world screams in horror, we say, "whoopee!" (of course it should be "Hallelujah" but we don't want to speak Hebrew all the time). Because in that strange sign of contradiction, the depth of the uniqueness of the message shows. Because I had a dream, and a man came in whom we didn't expect, and he said, "Do you know the answer to all these questions?" And I said, "Yes." then he laughed, and he said, "Good luck."

GUYANA

a glimpse of the present

The following information was sent to the Board of World Missions from the Guyana Presbyterian Church as their report for 1976.

GUYANA is now designated a socialist country and this offers a greater challenge to the Guyana Presbyterian Church. Every means of education from kindergarten to university is now under the control of Government, and teaching of religion is prohibited thus emphasizing the role of the church in Christian Education. Sabbath schools will now play a vital role in the advancement of Christianity in Guyana.

ATTENDANCE: The year has been one of many challenges; as in previous years some of our members migrated but the membership still showed a small growth rate. With a roll of approximately 2250, the average attendance was 924 ranging from 95 in the large church to four in the smaller congregations.

STAFF: Eight ministers, one catechist and one female worker served the eleven parishes with 48 churches and this was only possible with the valuable contribution made by lay-people. More than a dozen pulpits are filled every Sunday by lay-people.

LAY-TRAINING: Though our lay-training centre is not functioning, the Guyana Extension Seminary has started its programme and all of our members who are interested attend these classes which are held throughout Guyana. One of our ministers, Rev. Dale Bisnauth, has been selected as co-ordinator for this lay institution.

TRAINING: One young man, Rev. Randolph Etwaroo, has graduated from the United Theological College of the West Indies and is now serving in the Lower Corentyne Parish. Rev. Sawh who was given a Board of Word Mission (Presbyterian Church in Canada) scholarship has also completed his Master's and is back in his parish. We are very grateful for this scholarship programme as this will help put new life into our work. One student in Jamaica, Mr. Albert James, will be graduating in May this year, and strenuous efforts are being made to recruit suitable persons to send for training. We are also looking at our training programme for new ministers, and with some dialogue with the Trinidad Presbyterian Church may modify our training programme to keep in line with our available manpower and finances.

YOUTH WORK: Many parishes have small youth groups but lack of leadership prevents their growth. The young people soon become disgusted with the routine of Bible study—without guidance—, Bible quizzes and indoor games. We are having a serious look at young people's programmes and study materials.

WOMEN'S WORK: Statistics have shown

that 75% of our membership are women and this is particularly evident in the country areas. To this end we have appointed Mrs. Jessie Ledra to concentrate in these areas. Financial restraints make it difficult for us to employ additional female workers but our parishes are being asked to encourage lay-women in all areas of the church.

SUNDAY SCHOOLS: Nearly every congregation has a sabbath school with enrollment ranging from 10 to 100 children, and every parish is advised to give full attention to the young as the sabbath school is the best means now for a child to learn of THE MASTER AND HIS LOVE.

FINANCE: For two years we suggested that ten percent per year be deducted from our Board of World Missions grant and we had hoped that in five years we would be financially independent. Unfortunately, Guyana is passing through a severe crisis. With the change-over as mentioned earlier, there are many external pressures being brought to bear on the economy, resulting in severe austerity. Low prices for our exports and high prices for imports are prevailing with little hope of improvement. These factors have affected our people and we found it necessary to appeal to the B.W.M. to sustain our grant at the 1976 level for a certain period.

CLOSING: The year was one of consolidation and there is evidence of a steady spiritual growth. Our strength depends on dedicated lay-people who are trained and this is being done with haste. Our ministers will now take the position of teachers to our people, giving them an opportunity to grasp the message of the gospel. We are grateful to the Presbyterian Church in Canada for their financial help, advice and prayers and look forward for their continued fellowship. Our people are going through the anguish of a changing Guyana and the Guyana Presbyterian Church hopes to play an important part in this change. We also hope to remain a vital and strengthening force in a NEW GUYANA. WITH HIS LOVE AND GRACE we will be HIS WITNESSES in this part of HIS VINEYARD.

a glimpse of the past

This article is reprinted from the booklet, "Focus on British Guiana", which was written by E. H. Johnson thirty years ago. In 1966 the colony of British Guiana achieved independence within the Commonwealth and in 1970 became the Co-operative Republic of Guyana.

Canadian Mission—First Start

The Canadian Mission's work in British Guiana began as an offshoot of its work among East Indians on the Island of Trinidad in the West Indies.

The great area of need in the West Indies was brought to the attention of the Canadian church by Rev. John Morton, minister at Bridgewater, Nova Scotia. In the year 1865 while visiting Trinidad for his health he was impressed by the fact of the large community of East Indians with practically no Christian ministry. He was so troubled to see thousands of these people without any effort being made to educate their children or to give them the gospel, that when he returned to Canada he told the facts to the Synod of the Presbyterian Church of the Maritimes and asked them to send missionaries. The result was that three years later, in 1868, he himself was appointed to work on the Island of Trinidad. Other missionaries followed and in a few years an important mission grew up. Mr. Morton was well aware of the difficulty of the work and kept the facts before the church. At the end of a frank report for 1876 he cautioned the church, "I write thus that the church may see the need for prolonged efforts and earnest prayer, that a few encouraging facts may not so fill the foreground as to cause forgetfulness of the dark background of the thousands living without God and without hope." He also had a broad view of the missionary task of the church, as his comments in a later report reveal. "Christianity touches man at every point, body and mind, as well as spirit, and affects all his relationships, those to his fellows and the earth, as well as to God and Heaven. Hence education, temperance, and sanitation demand the constant attention of the missionary. To make a gospel of these is fatal. A gospel without them is inadequate."

In 1883 he forwarded to the General Assembly a request from Rev. Slater, on behalf of a group of Presbyterians of the Church of Scotland in Georgetown, British Guiana, for a man to work among East Indians. They offered to pay half his salary. The Assembly agreed to the appointment if the Foregin Mission Committee approved it and could find a suitable man. At this time a second request from British Guiana came to them. It was from a Scottish planter, Mr. A. Crum-Ewing, who wanted a Canadian missionary to work among East Indians on his estate "Better Hope", salary to be provided by him. When advertisements for two missionaries were first issued the only responses were from men too old, or in other ways unfitted. In 1884 the Presbyterian Record carried the advertisement

MISSIONARIES WANTED

> Two missionaries for Demerara, the first to be supported jointly by a local Presbyterian Committee and by funds provided by the General Assembly, the second to be paid by F. E. Crum-Ewing of Glasgow. Apply to Dr. McGregor, Halifax.

Rev. John Gibson, who volunteered in answer to this need, was in every way a good man. A graduate of high standing in University of Toronto and Knox College, he had also done post-graduate study at Princeton and Union Seminaries. He was at once accepted and appointed. In June, 1884, he went to Trinidad to study language and become acquainted with mission work. A year later he arrived in Georgetown, the capital of British Guiana, to take up his work among the labourers on the Demerara East Coast. But from the beginning his work was difficult and it was soon cut off. Shortly after he arrived hard times hit the planters and the local missionary society tried to withdraw its share of his support. For many months Gibson found himself in financial difficulties.

Then in November, 1888, a Scotch minister across the Demerara River contracted yellow fever and no one could be found to care for him. Gibson courageously volunteered, contracted the fever himself, and died a few days after the man whom he had gone to help. His body lies in the cemetery of St. Luke's Church, Church of Scotland, beside the manse where he died, about twelve miles from Georgetown.

Canadian Mission—Second Start

Almost ten years passed before our church resumed work in the colony, and this second start really marks the beginning of our Mission. In 1896 Rev. J. B. Cropper, a graduate of Pine Hill, Halifax, was appointed to British Guiana by the Foreign Mission Board (Eastern Division). He was the son of Hon. R. P. Cropper who held the government position of Protector of Immigrants on the Island of St. Lucia. He had acted as his father's assistant and had interested himself in the education of the East Indians under his care. He could speak Hindi and was in a position to enlist the co-operation of the government in organizing schools and securing teachers. When Mr. Morton visited the island from time to time Mr. Cropper arranged his itineraries and went with him to his meetings, and finally, urged by Mr. Morton, he left his government position and went to Halifax to prepare for the ministry. In October 1896 he was received by Trinidad presbytery and was sent to British Guiana to take up work at Better Hope on the East Coast.

In the years of the mission's history Mr. Cropper is the only missionary sent out by the Canadian church who has continued for any length of time. The record of personnel is in many ways a sad and tragic story. Most of the young couples who came out returned in less than five years, mostly because of broken health. "—left because of wife's ill health—shortly after he began work hit by fever so seriously that he had to retire—drowned when returning from meetings on the Island of Great Troolie in a small native boat—resigned because of broken health—went off on a sailing trip to French Guiana and never heard of again—." So runs the story from year to year.

Although many missionaries were sent to British Guiana the mission was never adequately staffed. The two conditions, understaffing and poor health aggravated one another. Missionaries sent out were so overloaded with heavy responsibilities that they fell easy victims to the dangerous fevers of the colony. Their rapid departure because of ill health left the mission further understaffed with consequent overloading of those remaining and of newcomers.

Educational and Evangelistic Beginnings

From the beginning the policy of the mission has been to undertake two lines of work, educational and evangelistic, carried on side by side. From the early days of the colony, education had been left to the churches. When our mission entered the field of East Indian work little had been done for the education of children. It was natural to emphasize primary education, especially as this was the particular interest of Rev. J. B. Cropper.

The first schools were simply-built wooden buildings where the children crowded together, several classes in one room with several teachers teaching the pupils in different sections of the room at the same time. Many of the teachers were older students gradually learning through experience.

Besides the school work, a wide evangelistic work was developed. This was carried on largely by catechists, men with a modest education, trained for Christian work by short classes under the missionaries, and by experience.

Gradually Christian groups were formed and churches were built. Dr. Cropper tells about the opening of the first church building in 1898. "The people gathered and we had a fair number—twenty-three grown persons and thirty-one children. They were all greatly interested in the service and listened attentively as I tried to explain and apply Solomon's beautiful prayer at the dedication of Israel's temple. There was also much satisfaction apparent, as I impressed on them that this was their own church, and not merely one to which they were invited and in which they were permitted to worship. Five of the adults and eight of the children were Christians, and most of the others were persons with whom we had been labouring. Seven children were brought in for baptism; and our little Christian community was increased by that number. It was only a small, unpainted wooden building with borrowed benches; only a borrowed table with a pocket handkerchief spread on it, and a borrowed silver basket for a baptismal bowl; only a handful of poorly clad people; but I felt as I have seldom felt before."

planning your study programme

The purpose of study is to enable one to explore a topic in depth and grow in understanding. Hopefully, after further thought, one feels the need to respond to some of the issues raised in the study. If we are honest in undertaking a study programme, we must be open to all aspects of the subject under study and therefore cannot presuppose how we will feel, think or respond after the study experience.

This places quite a responsibility on the leader(s) since an effective study session takes time to prepare. It also is necessary for the group to allow sufficient time for the necessary presentation of material and subsequent discussion—thirty minutes would be a bare minimum. If the group is not able or willing to arrange this, they many need to re-examine their purpose and priorities, and perhaps decide on a different type of programme.

From time to time GLAD TIDINGS will list specific resources such as Bible studies, but here are a few ideas to get you started.

MISSION STUDIES: These are made available each year by the WMS (WD) for children, youth and adults. COC, Explorers, CGIT and WMS groups make use of these most often, but there are other interesting possibilities: incorporate into church school programmes, adult study groups, family nights, mission week-ends, mission Sundays. This year the "Caribbean Crescent" study includes intergenerational material which would be particularly appropriate for events in which you want to include families or the total congregation.

By combining two or three resources it is possible to have quite an exciting year. For example, a group may want to use the "Local Church in God's Mission" study as a basis, but finds they would like to add an overseas focus and a little more Bible study. They might then start with the Nazareth Manifesto (a Bible study on the local church in God's mission, available from WMS Bookroom for $ .35), followed by the "Local Church in God's Mission" study (perhaps omit the Bible study sessions), and then use the filmstrip "Caribbean Crosscurrents" to see what is happening in the local church in the Caribbean. With a little more planning these could be consolidated even more.

Prime rule when using the studies—do make changes to suit your particular group, these are intended to be a guideline and an incentive for bigger and better ideas . . . yours!

ADDITIONAL RESOURCES: Once you know the themes your group will use, always be on the lookout for resources—people you meet, the local newspaper, libraries, government publications. These may not deal with the topic in a specific way but the political, economic and social situation of the community or the country being studied is very relevent to any missions work in which the church may be involved.

As an example, the Canadian International Development Agency (Federal government) has three publications which are available free of charge: CONTACT, ACTION and COOPERATION CANADA. All are available from the Information Division of the Communications Branch, Canadian International Development Agency, 122 Bank Street, Ottawa, K1A 0G4. Their pictures and articles are excellent.

One area, often neglected, is that of using material written or produced by citizens of the country being studied. Again, your local library may be of assistance and many larger cities now have stores which carry newspapers from around the world. Next month GLAD TIDINGS will list a few publications available from national Churches. Your group may want to subscribe to one or more for your church library.

PEOPLE RESOURCES: Presbyterial Secretaries for the various age groups are available for assistance in planning or conducting workshops. As well, many congregations have access to Educational Resource Staff.

Educational Resource Staff are employed by the WMS(WD) to give professional leadership in Christian and Mission Education and, in the area, she represents both the Board of Congregational Life and the WMS(WD). Their purpose is to assist persons in understanding and developing a total concept of education, in planning, in developing a total concept of education, in developing their leadership skills in order to carry out the plans, and in selecting resources suitable for various congregational needs.

AFTER THE STUDY: Following the study, there are two matters your group should consider.

(1) Is there something specific which could be done by individuals or the group, in order to respond to concerns raised during your study? The "Local Church in God's Mission" study for adults has specific ideas included to get you started, but any age group would be able to "brainstorm" and come up with a few suggestions.

(2) How can the experience, information and ideas gained from the study be shared with the total congregation? You may be able to incorporate this into your report to the congregational annual meeting, plan a special Sunday service or evening programme, have a mission festival or . . . and the list goes on. Remember though, don't forget children's and youth groups in your planning.

EVALUATION: At the end of the programme everyone in the group should participate in evaluating what has been done. Which ideas worked and why? Which didn't and why? What would you change if you had to do it again? What did you learn? Keep these comments in mind as you make your plans for the next year.

MISSION STUDIES

LOCAL CHURCH IN GOD'S MISSION

ADULT STUDY

The material for this study has been prepared by the Women's Missionary Society, W.D. It is set up in six session outlines but allows flexibility in planning for your group's needs and interests.

Session 1: An exploration of the meaning of the theme.
Session 2: Investigating the "local church" in the Old and New Testaments.
Session 3: A look at a "local church" in recent history (Mary Slessor).
Session 4: Learning how your local church is "in God's Mission".
Session 5: What are the challenges facing the local church?
Session 6: What action can be taken by your group as a result of this study?

Also included:
—concerns of church people in Canada and overseas to help focus on challenges.
—"action" ideas to get group thinking of their own ideas.
—"community exploration" sheets to help the group discover its own community.

$2.00

ADDITIONAL RESOURCE: **MAKING MISSION HAPPEN**
by Arthur O. F. Bauer (Friendship Press)

This book provides theological and practical insights into mission and the place of the local church. Each chapter contains writings of famous thinkers and educators with questions at the end to enable groups to use the book as a study.

$3.50

YOUTH STUDY PACKET includes:

GO-GROUPS, GEARING UP FOR REACHING OUT
by Eleanor McMullen and Jean Sonnenfeld (Friendship Press)

This book contains seven experiences relating to topics such as, "What is Mission?", "Mission in My Community", and "What Have I to Share With You". The book contains many good ideas and involves the participants in activities such as, a simulation, a role play, a debate and organizing a go-group.
ALSO included: two sample session outlines, supplementary resource list, Offering Emphasis, related pamplets, evaluation form.

$3.50

THE CARIBBEAN CRESCENT

Adult and Children

NEW MISSION FOR A NEW PEOPLE: Voices from the Caribbean
Edited by David I. Mitchell (Friendship Press)
The basic book for the Adult Study. Caribbean writers speak of the social, racial, cultural, religious and economic tensions in the Caribbean and how the churches are responding.
For adults *$2.75*

STRAND OF PEARLS: The Guide on "The Caribbean Crescent" for all age groups.
Edited by Ruth Montgomery (Friendship Press)
Includes suggested study session outlines, and activities.
For all leaders *$2.25*

PICTURE THE PEOPLE OF THE CARIBBEAN
Edited by Joyce Bailey and Michael Dash (Friendship Press)
Supplemental resource, introducing individuals from Caribbean.
For adults and youth *$2.95*

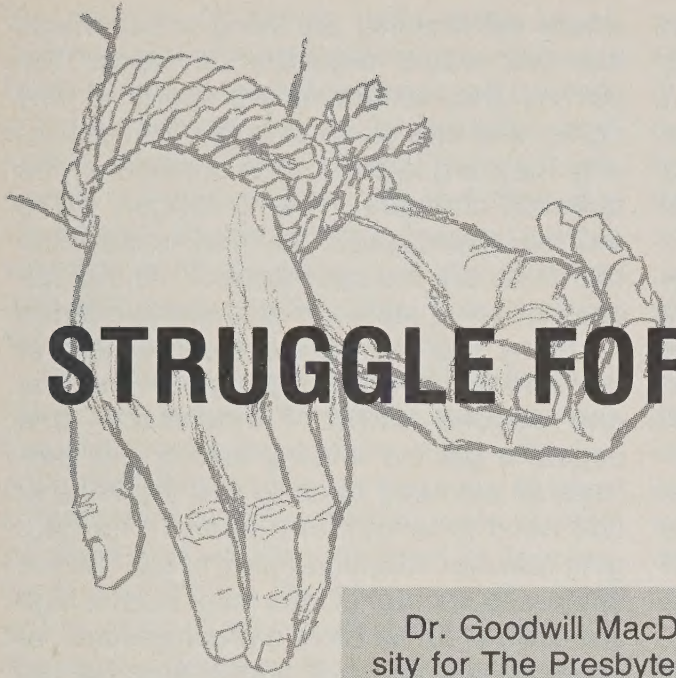
GUYANA GUIDE
Prepared by Children's Work Committee, WMS(WD)
Includes pictures, stories, activites and worship suggestions.
For Children

LEARNING-GIVING EMPHASIS BOOKLET
"SUPPORTING LEADERS OF CHILDREN'S PROGRAMS IN GUYANA"
Prepared by Children's Work Committee, WMS (WD)
Includes background information, stories, games activities and pictures.
For Children

MAP'N'FACTS: THE CARIBBEAN, *Colour map, 17" X 22" (Friendship Press)* *$1.95*

CARIBBEAN CROSSCURRENTS
Colour filmstrip with cassette and guide
Guide contains: scripts for children and adults, two study guides for adults (each is a different approach), study guide for children, and background information. This filmstrip can be used as part of your study with materials above or as a complete study in itself.
For all ages *$5.00*

CHILDREN'S STUDY PACKET—$3.25—includes Strand of Pearls, Guyana Guide, Learning-Giving Emphasis Booklet
ADULTS—must order individual items according to group needs.



THE CHRISTIAN AND THE STRUGGLE FOR LIBERATION

by GOODWILL MACDOUGALL

Dr. Goodwill MacDougall, Secretary for Church & University for The Presbyterian Church in Canada, was the Canadian fraternal delegate to the 27th quadrennial Assembly of the World Student Christian Federation (WSCF) held recently in Colombo, Sri Lanka. The WSCF is the International Federation of National Student Christian Movements (SCMs). In the following article he gives some of his reactions to the Assembly.

The impressions of this delegate to the 27th Assembly of the World Student Christian Federation could be summarized under three headings: encouraging, enlightening but disturbing, and motivating.

The Assembly was ENCOURAGING because of the potential it represented. 175 persons from 72 countries assembled at Colombo for this meeting. The majority came from third world countries. In total they spoke many languages and represented a variety of cultures. Despite all these differences all were bound together by a common bond, namely, loyalty to Jesus Christ as Saviour and Lord. They assembled at Colombo to try to work out together the implications this lordship carried for them in the struggle to liberate people from the natural and man made forces over which the oppressed have no control.

The chairperson for the Assembly set the tone in her opening remarks. She pointed out that when, in the synagogue at Nazareth, Jesus defined his mission (Luke 4:16 ff) he did not follow it with a newsletter or a document but by a concretization in action that cost him his life. She continued by pointing out that today Arabs are planning to liberate Arabs, blacks are planning to liberate blacks, etc., but the real issue is, "What should be our role as Christians in the struggle for liberation?"

The possible high cost to the individual engaged seriously in this struggle was soon brought to our attention. An opportunity was given for members of the Assembly to state any particular concerns they wished brought before the group. Several delegates responded by asking that we remember specific individuals who were being detained by political authorities because of their action in the liberation struggle. One such was Mauricio Lopez from Argentina who was scheduled to be a Resource Person at the Assembly. Four weeks before he was to come to Sri Lanka he was kidnapped and no further word had been heard from him.

Despite the danger that might be involved for some of these delegates they were prepared to join their fellows in the struggle. The question to be considered was, "What is the most effective way to approach the task?" In preparation for answering this the Assembly was given a review of present conditions in each of the six regions of the world—Europe, North America, Latin America, the Middle East, Asia and Africa. Following these summaries the remaining days were devoted to developing a program that would enable members to carry out what they viewed as their Christian responsibility towards those needing liberation.

The Assembly was ENLIGHTENING but at the same time it was DISTURBING. It was enlightening to western delegates to see how others, particularly third world citizens, view us. Yet this was disturbing because the estimate many third world people have of first and second world countries is much less positive then we might expect or wish.

In studying the Luke 4:15 ff. passage with relation to Christian mission, key questions are, "Who are the prisoners?" "Who are the oppressed?" "Who are the blind?" It is agreed generally that the "prisoners", the "oppressed" are not only those hemmed in by four walls but also those who are prisoners to or oppressed by a system, by habits they cannot break, etc. Similarly, the blind may be those who refuse or who are unable to see the real condition in which they themselves are. However, when one begins to look at this passage, as we did in Sri Lanka, in the company of a group of people, three quarters of whom represent countries where the majority are living in conditions that we would describe as below the poverty line, without any property or any rights, and one starts to probe for reasons why they are kept in such conditions, the question changes. It is no longer, "Who are the oppressed?" for that is obvious, but "Who are the oppressors?" At this Assembly it was stated in no uncertain terms by many that the greatest oppressors of the third world are the people of the first and second world. Furthermore, one began to get the uneasy feeling that perhaps all we need to do to see the blind at first hand is to look in a mirror. The nagging question haunted many of us, "Do we in the western world, who have such a high standard of living, have a much greater responsibility to those in poorer areas of the world than we have yet been willing to acknowledge or assume?"

Another disturbing element was apparent when it seemed that the guiding principle of the most vocal participants was little more than a humanistic concern for a just system of politics and economics that would bring a fair distribution of goods to all—a materialistic liberation. Thankfully there were those, particularly from the North American and Asian delegations, who would try to recall the Assembly to the basic principles of creating models of growth and development that would involve the spiritual and relate the struggle for the liberation of society to our faith.

The fact is that many Christians are caught in the dilemma between Christianity and Socialism. They understand that the role of the Christian should be on the side of the poor and the oppressed and to work with the underprivileged. Christian love demands such action. Such a role has a great similarity to socialism. Yet it appears that in many third world countries the Christian Church is too often seen in an institutionalized form which frequently fails to identify with the poor. Many at the Assembly, who came out of cultures where the majority of people were living at or below what we term the subsistence level, failed to see in the institutionalized Church a force that was making for liberation and justice for all. I believe these people were deeply committed Christians, but they see Christianity as it is being expressed by the western world as failing to come to grips with the issue of liberation. They see us too often as a "preying" church.

This Assembly was also MOTIVATING. Here was a group of people, representative of so many areas of the world, who despite their differences but because of their commitment to Jesus Christ, were deeply involved and working together to develop ways in which the liberating message and action of the Gospel will be translated into the lives of people under oppression. They challenge us to become more involved in this work.

THE PRESBYTERIAN CHURCH IN CANADA AND THE WSCF.

The Presbyterian Church in Canada, including the Women's Missionary Society, has been supporting the WSCF, and I believe we should continue to do so. We need to see it as it is designed to be, namely, another missionary arm of the Church of Jesus Christ, one that is active in many areas where traditionally we have been unable to become involved. We are not going to agree with everything the WSCF does. Perhaps part of the reason will be that we understand the issues in question in a different way. Our understanding will be related in part to our level of involvement in the issues.

The methods used by the WSCF are not always those followed traditionally by the churches. They try to get alongside and to empathize with the people with whom they work. Through work camps and dialogue they endeavour to understand and appreciate their strengths, their potentialities, and also their weaknesses. By identifying with the less fortunate in this way the WSCF members communicate their Christian love and concern, and this all helps in working towards a solution to the problems. These members, too, are motivated by their commitment to Jesus Christ and to working out the implications of His Gospel. They, too, are struggling to make possible the liberation which He can bring and which He desires for those who are oppressed.

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“back to work”

by NINETTE DI GANGI

It’s September and time to return from our vacations—the cottage, the mountains and the sea. Some have travelled far and seen new countries, experienced new cultures, tried new foods and made new friends. Others returned to well-loved lake or river, renewed friendships with old friends and neighbours. Still others will have visited family near and far. But now we are back to the routine of our regular lives. Some of us dread it—the boredom and frustration of waiting for the bus or train, the crowded expressways, the rushing to and from. And then the monotonous job, whether in the office, or factory or house or wherever it may be . . . till the next holiday!

But we need to remember while we go through the routine of life that you and I HAVE a purpose. It is difficult to remember that we are persons created in the image of God—to glorify Him, to show Him, albeit imperfectly, in whatever situation God has placed us. We are different—we, as a Society and as a generation, have a purpose. You need to remember that and I need to remember it. It is so easy to get discouraged when we think of all the problems we face and all the questions that seem beyond answering. It is a confusing world in which it is hard to say, “I have a purpose under God, and by God’s grace I will be able to fulfill that purpose because He will see that it is worked out.” And yet this can put meaning back into our meetings, and into our lives.

Despite the fact that things in our world have gone wrong, you and I need not be confused and defeated. We’re involved in a long war in which both sides win many battles. That’s part of the Christian life, and we tend to forget this fact. We believe that as Christians we are supposed to win every battle. Perhaps we are, but as a reality and a fact, we do not. We are often defeated. But we can know that, according to God’s purpose, in the end we WILL be victorious. Life is lived on a roller coaster of success and failure spiritually and in every way . . . and we will know a great deal of defeat and remorse. This is normal for the individual Christian, for the Church and for its organizations. The important thing is that when you average out the hills and the valleys the line goes up a little and goes up steadily! And this is what we have to be satisfied with. Surely this is the story from Moses to David to Peter.

God gives His children certain promises that are sufficient to hold them up when they are wilting during a period of marking time or of defeat. These are to give us stability in our life and help us in time of need. Let’s remember that “God so loved the world . . .” How wonderful and encouraging to contemplate this simple affirmation by John. Despite the world’s hatred and indifference, and how it has turned away from Him, and crucified His son, He still loves! “He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.” If we believe we have stepped out of the temporal and into the eternal, and nothing shall ever separate us from His love.

As we start back this fall with our church and W.M.S. activities we need to see our purpose clearly, be well-aware of the difficulties along the way, but be ever believing that His word is true and sure. “. . . the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed.” (Deut. 31:8)

in the world

by Marjorie Ross

Our last discussion in this space introduced a book called SMALL IS BEAUTIFUL by Dr. Lyle Schumacher. Since we were concluding our discussion of ways of increasing food production, we concentrated on Dr. Schumacher's description of intermediate or appropriate technology for farmers in developing countries. This month, I want to give you a thumb-nail outline of the main ideas of Schumacher's book, and we will finish next month by examining some of its implications for Canada.

The Economics of Permanence

Schumacher is a prophet warning us that we—modern industrial man—have made a fundamental mistake which will have dire consequences for our future. He believes that our present industrial system, that triumph of human inventiveness, is based on a false premise. Strangely enough the mistake we have made on a global scale is one that most of us would have no trouble avoiding in our private lives. Our civilization has confused two basic concepts:

Capital and Interest

Many of us have a few shares of stock in some company. We know that the stock itself is worth several thousands of dollars and represents our CAPITAL—the money that is working for us, earning us a little additional income. This additional income is called INTEREST, and we can safely spend it, knowing that the capital is untouched and will go on producing more interest. Most people have this distinction clearly in their minds, and they have to be very hard up before they will "dip into their capital" for living expenses. Yet, says Schumacher, our whole industrial economic system has mixed these two up. "We fail to recognize that the modern industrial system is consuming the very basis on which it has been erected. It lives on irreplaceable capital which it cheerfully treats as income." There are three different forms of this capital; depleting the first form will mean the end of our present industrial civilization; depleting the second might mean the end of life on this planet; depleting the third, while not as universally catastrophic, is morally just as bad—the destruction of millions of human spirits caught up in the machinery of modern life. Let's look at these three forms of capital which Schumacher says we are using like interest—consuming them as if they could be replaced when in fact, once gone, they are gone forever.

1. Capital in the form of fossil fuels.

Everyone knows that fossil fuel, particularly oil, is a capital reserve which we are rapidly using up. Governments make token gestures towards conservation, but the real interest of the oil companies, and the public, lies in finding new deposits. Our search leads us to fantastic lengths. We drill hopefully through the polar ice caps, and speculate about oil wells on the moon.

Economists tell us cheerfully that we have enough to last us for another 28 years as if they think we should stop worrying! Yet 28 years from now is within the lifetimes of many of us, and certainly in the lifetimes of our children. What plans are we making? Our technologists like to think they have all the answers, but on this particular point they can only say, like Mr. Micawber in Dickens' novel, that "something will turn up".

Many people would say that we are moving rapidly into the nuclear age. Nuclear energy will take over from oil just as oil took over from coal. This has been a popular belief for quite some time, and yet nuclear energy still accounts for only a tiny percentage of the total energy used. Why? For one thing it is still very expensive to produce, but more significantly we have not yet licked the storage problem created by the radioactive waste from nuclear power plants. Recently we have read stories about people in Ontario communities suffering from illnesses caused by radio-activity in the land fill on which their houses were built twenty years ago. (The land fill came from the site of a nuclear reactor.) Schumacher quotes a top American official as saying, "One has a queasy feeling about something that has to stay underground and be pretty well sealed off for 25,000 years before it is harmless."

Schumacher's point is simple. Nuclear energy now meets only a tiny fraction of our energy needs, and yet we already have a problem with disposing of the wastes. Still scientists talk about "solving" our fuel problems by wholly replacing the millions of tons of oil we use each year with nuclear energy. They would solve the fuel problem by creating an environmental problem of monstrous proportions. By shifting the problem to another sphere, they simply make it harder to deal with.

Of course, scientists claim that in the future they are sure they will be able to overcome the problems of radio active wastes. Some of them see the solar system as a celestial garbage can where man can project his radio active poisons in little packages, endlessly orbiting in space. When we non-scientists view these schemes as Flash Gordon fantasies, technologists react pettishly. "If these methods fail because of human carelessness or greed," they say, "you can hardly blame us!" If the day should come when our world, or our solar system should be irretrievably blighted by nuclear poison, it will not matter much whose fault it was.

(Schumacher's philosophy of life is essentially Christian. He believes that it is the agnosticism of many scientists and economists that lead them to such absurd, and such gloomy, predictions of the future. They refuse to take spiritual and moral considerations into account, and so their equations, being incomplete, result in the wrong answer. It is not inevitable that man freeze in the dark because he has used up his capital of fossil fuel, nor that he poison his world with radioactivity. There are other solutions possible, but that is next month's column.)

2. Capital in the form of the living environment.

We do well to ask why the terms—pollution, environment, ecology, etc.—have become suddenly so well known. After all, we have had factories for several centuries and while nobody liked the smoke or the smell, we didn't claim that they were destroying the environment. Is this just a fad?

> "The explanation is not hard to find. As with fossil fuels, we have indeed been living on the capital of living nature for some time, but at a fairly modest rate. In comparison with what we have been doing in the last quarter century, all the industrial activity of mankind up to, and including, World War II is as nothing."

In other words, there has very recently

been a unique jump in the amount of industrial activity affecting the environment. In addition there has been a change in the quality of the effect we are having. Our scientists have learned to produce substances unknown to nature. (Think of "man-made fibres", plastics, phosphate detergents.) Against many of these substances nature is defenseless, for there are no natural agents ready to attack them and break them down. This is the great usefulness of the substance in the first instance, and its curse when we want to dispose of it. Take a practical example. Remember how we used to wrap all our wet garbage in many layers of newspaper so that it wouldn't leak through and wet the paper bag lining our kitchen garbage can? Now that we have replaced the paper bag with a plastic "Kitchen Catcher", we don't need to worry. The plastic bag is impervious to water and nothing drips through on our kitchen floor. But the blessing in use is a curse in disposal. That same bag will remain in the dump impervious to water and decay for centuries. It will be broken, and garbage inside will return to the earth from which it came, as all God-created substances do. Only the man-made garbage bag will remain unchanged. Our only solution is to bury it, and future archeologists will identify our civilization by the tattered garbage bags in which it will be shrouded.

Litter that will never be absorbed by nature is one problem. An even greater one is the poisons we pour into the environment altering the chemical balance of nature, and sometimes letting loose chain reactions we never intended and cannot control.

An example well known to many of us is Lake Erie. Scientists warn us that industrial wastes, and chemicals running off farmland may have killed the western end of the lake. Even if we stop putting poisons into the lake it may have gone too far to renew itself. We exceeded the tolerance margins of nature.

Nature is tolerant: man can abuse it, but always before in history, once he stopped the abuse, nature healed its own scars and eventually restored the balance. Suddenly, in this past generation, our inventive minds have pushed nature beyond the limits of its endurance. *We may have done damage that cannot be undone.*

Many of these developments have taken place so rapidly that we may hardly have noticed that we have been using up this additional kind of irreplaceable capital—the tolerance margins of nature. Yet these are even more vital than our capital of fossil fuel. "If we squander our fossil fuels, we threaten our industrial civilization. If we squander the capital represented by living nature around us, we threaten life itself."

3. Capital in the form of the human spirit.

Schumacher gives a third type of capital which he says we are using up as if it were income—as if it were something we had made ourselves and could easily replace. This is the lives and spirits of the millions of people caught up in our industrial system. "To me it is evident that our current methods of production are already eating into the very substance of industrial man. Yet many say we have never had it so good. Are we not better fed, better clothed, better housed and better educated than ever before? Of course we are; most, but by no means all of us; in the rich countries. But this is not what I mean by substance. The substance of man cannot be measured by the Gross National Product. Perhaps it cannot be measured at all except for certain symptoms of loss. We all know the statistics of rising drug addiction, vandalism, mental breakdown. Statistics never prove anything, but do any of us believe that man is happier now than he was seventy-five years ago? Richer, yes, but happier? It must be that it is through the spiritual and moral paths that man wins through to happiness. More money will never compensate for soul-destroying, meaningless, mechanical, monotonous moronic work, which is an insult to human nature. What men want is a feeling of pride in their work, and respect for themselves as workers."

At the present, our technologists cannot give the workers job satisfaction, and the sociologists warn that they can find release only in violence or escapism. Governments fear the violence and so they provide bread and circuses in the same way the Roman emperors did, to pacify a discontented population. (In Canada these take the form of pensions, mother's allowance, lotteries, Expo, the Olympics.) They talk about educating us for leisure, when what we want is a system that will give people work.

Human beings are not a depleting resource like fossil fuels, if you consider mankind as a whole. There will be other workers coming along. But each individual whose spirit has been destroyed is an asset wasted. Even if our system were to become humanized tomorrow, it would be too late for him.

You may feel that Schumacher overstates his case at some points. But, as he says himself, he feels that the case he is making for any one of the three forms of capital is sufficient reason for turning our economic system around. Our goal should no longer be "unending growth", with a constantly increasing standard of living. Our goal should be the creation of an economic system in which people matter, a system which will be as valid a century from now as it is today, a system which conserves and re-uses depleting resources, a system which regards Creation with the reverence due to Mother Earth.

How are we to achieve such a society? Schumacher's ideas may not provide the whole answer, but they make more sense than many of the other ideas currently proposed. We'll outline them next month.

In Remembrance

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Presbyterian, Avonton

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Mrs. Gertrude (W.A.) Blaschke
Knox Preston, Cambridge

Miss Grace MacGregor
Old St. Andrew's, Colborne

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Mrs. Catherine (Alex) Lackey
St. Andrew's, Wallacetown

Mrs. Winnifred Laidlaw
Chalmers, Walpole

Mrs. Harold Cooper
St. Andrew's, Watford

Canadians for Decency

by NANCY POLLOCK
President, Canadians for Decency

I'm wondering . . . Do you know what it's like to read "Playboy", "Penthouse", "Oui", "Viva", any of the skin magazines? Sit through "Shampoo" at your neighbourhood movie? Endure "I Love You Baby Blue" at the Bathurst Street United Church? Do you leaf through the dirty books at the book store, listen to the lyrics of popular music?

Canadians for Decency do, and I bet your kids do too.

Can you remember when movies were exciting and fun—family entertainment? Can you remember when TV didn't insult or offend? We used to look through the magazines without feeling we should go home and take a shower. What happened? Welcome to '77!

Toronto's Yonge Street is a dirty joke from Gerrard to Bloor: body rubs, skin shows, nude encounters, adult books, and adult movies shown in private booths. Were those your boys at Spring Break giggling with embarrassment at the advertising? Could those be your girls on the inside looking for customers?

Our city—Where did this all come from?

The criminal code prohibits obscenity, pornography and public nudity. What goes on? What do you think they are doing at City Hall?

Browse through "Lovecraft" on Yorkville—chic, sleek, prosperous. Unless you see it, you won't believe it.

Three of us Presbyterians who don't like pornography and obscenity got together about three years ago and started Canadians for Decency. Ultimately joined by a group against the Baby Blue movies and other like-thinking people. We are now about two thousand strong—from coast to coast—non sectarian—volunteer. Our expenses, which include stamps, notice of meetings and our newsletters are paid by donations.

Our aim is "to educate and inform, and promote the philosophy that decency is in the best interests of everyone".

We are available to speak at meetings. We also hold our own meetings and publish a newsletter, and we act together and independently.

Members of C for D attended the court case of "Show Me" and watched the judge decide that this book is not obscene and dangerous. Have you seen it? What do you think? Canadians for Decency think the judgement opened the way for "child pornography". Vancouver? Is it in Toronto?

The Attorney General, Archbishop Pocock and the Morality people have given us leadership. A new committee, including parliamentarians and churchmen, has been formed to join the fight for decency. They need to know what we think. What do we think? Speak out, write letters, make phone calls. When offended, say so.

Write your Member of Parliament, the Prime Minister, the police, advertisers, newspapers, publishers, television and radio Stations. Be explicit, be aware, be informed and be quick. It's almost too late already.

Canadians for Decency,
P.O. Box 637. Station B,
Willowdale, Ontario. M2K 2R6

NEWS

Action urged to save prime farming land

EDMONTON (CCP)—Prime agricultural land is rapidly being used up for non-agricultural purposes and urban expansion, industrial development and rural subdivision take place on good farmland.

To stop this trend, the Christian Farmers Federation, in a recent submission to the Alberta government in anticipation of proposed legislation on land use, calls for zoning of all land with soil classification 1-3 (Canada Land Inventory System) for food production purposes only.

Jacob Vander Schaaf, executive director of the federation, said in Edmonton: "The need to preserve prime agricultural land becomes more and more urgent. This is so, especially in terms of future uncertainties. Depletion of oil and gas reserves will affect the use of nitrogen fertilizers and machinery which in turn may affect productivity per acre".

"The expected increase in food demands globally as well as locally will demand more good land," Mr. Vander Schaaf added.

The Christian Farmers Federation, in its brief, appeals to the government of Alberta and its people, to consider the needs of future generations in terms of available land for food production, rather than the immediate economic returns for government, businesses, developers and the individual.

Bible tops best-sellers again

TORONTO (CCP)—The biggest event in Canadian publishing history took place last year, according to the Canadian Bible Society.

The Good News Bible was published on November 1st and in two months 120,000 copies were distributed in Canada. Demand has continued and an additional 100,000 copies are being produced to supplement the initial printing of 300,000 copies for Canada.

Over one million copies of this same Bible in English have been distributed in the United Kingdom. World distribution is running at one million per month and it is already being called the "People's Bible".

Peace studies program only one in Canada

WATERLOO, Ont. (CCP)—On January 17, 1977, the University of Waterloo officially approved a program of Peace and Conflict Studies (PACS) to be administered by Conrad Grebel College. PACS is an interdepartmental program of study designed to allow students majoring in existing disciplines to concentrate their studies in problems of conflict.

Students who participate in the PACS program are permitted to add the subtitle (Peace and Conflict Studies) to their degree in a traditional discipline. Conrad Grebel College administers the program and teaches a group of core courses. To date, eight other departments in the university are participating by designating certain courses for PACS.

According to the director, Conrad Brunk, this is the only peace studies program in Canada, and the first cooperative program between the University of Waterloo and one of its church colleges.

Siberian Protestants visited

Hundreds of Protestant congregations in the Asian Soviet republics and in Siberia lead an active church life without "explicit dogmatic theology, definite church order, clergy and outward organization", according to Dr. Paul Hansen, Europe secretary of the Lutheran World Federation, after a visit to the Soviet Union.

They have a "strong, simple, personal faith, present an active witness to the world and with their joyful participation in church services and their natural common prayer, they give us a vivid picture of what the primitive Christianity of the apostles was like".

USSR government figures state that there are 1.8 million Russian Germans in Kazakhstan who originally came from the territories occupied by the Volga Germans, the Black Sea Germans, from Volhynia and the larger Russian cities like Moscow and Leningrad. During the early days of the Second World War there was a massive forced resettlement of Germans into the remote areas. Dr. Hansen found it impossible to ascertain how many of these regard themselves as Christians.

Nonetheless he stated: "It is a fact that in hundreds of places German-speaking citizens of Lutheran, Reformed, Brethren and Mennonite persuasion get together for services, prayers, meetings and Bible studies."

Only a few of these "congregations"—about 30—are registered with the state, but they all seem to have the freedom to exist, Dr. Hansen reported. He added that in the six Lutheran churches in Eastern Europe, there have been no cases in which pastors or church workers or members were imprisoned, tortured, or put in psychiatric clinics because of their faith. It will be possible, he was told by the Ministry for Religious Affairs, to send German-speaking congregations theological literature for the education of preachers.

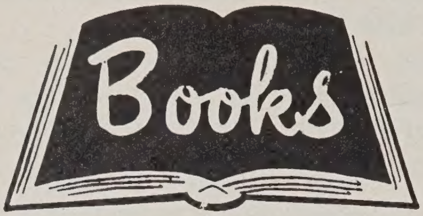
Threats To Survival Prompt Search For New Life Style

Glay, France (EPS)—More churches are responding to the threats to survival posed by the earth's limited resources, population growth, ecological concerns and unequal social and economic systems by committing themselves to the search for a new life style, a World Council of Churches workshop was told here.

Second in a series that started in 1975, the meeting attracted 23 participants, who exchanged findings from seminars in Europe and North America. Held at the invitation of the Commission of the Churches on Participation in Development, the meeting agreed that the present predicament of mankind concerns Christians and non-Christians alike. The limited character of the earth's resources, the capacity of the ecological system to absorb pollution and nuclear waste, the impossibility of feeding an evergrowing population, and social and economic systems which resist a just distribution of available goods and prevent participation of people in the social and political processes governing their lives are all factors contributing to a growing conviction that something must be done before it is too late. Increasing materialism and alienation of the affluent people on earth was stressed.

Experiments presently undertaken range from changes in life style at the personal level, living more simply and more communally, to efforts at changing certain social and economic policies such as long-range energy planning policies, overcoming unequal consumption patterns, transfer of resources from rich to poor nations and others.

The workshop proposed to include in an ongoing study process, people from the Third World, and encouraged theological reflection. The need for a coordinating structure to enable more concerted action of New Life Style groups and movements was emphasized.



Available from the
WMS Book Room,
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SALVATION TOMORROW
by STEPHEN NEILL
(Abingdon Nashville) $3.95

It is always good news when a new book by Stephen Neill appears on the scene. It is bound to be full of thought provoking ideas. This one is no exception. Its subtitle is "The originality of Jesus Christ and the world's religions".

Bishop Neill has had experience as a missionary in India, General Secretary of the World Council of Churches and professor of Philosophy and Religious Studies at the University of Nairobi, Kenya as well as author of many books. He has attended many world wide ecumenical conferences and is well qualified to write on the world missionary movement of the past, present and future.

The book traces the history of the missionary movement and with understanding and humility points out its weaknesses and its strengths. Then he discusses the great needs of today and suggests ways of meeting them. Finally the author tries to look into the ways we may go in the future. (He is quick to point out that he may be completely mistaken in his educated guesses.)

Bishop Neill leads us to consider dialogue with men of other faiths; a moratorium on missionaries?; the church and politics; is violence the correct answer?; and the needs for a trained ministry in the mission areas. He ends with a challenge to all of us,—life-long Christians as well as new converts—to a deeper study of the Scriptures and their meaning for our lives.

This book would be especially valuable to all who want to understand the mission task of the church better. It will help all of us whether we are observers of mission activity or whether we are decision makers. Throughout the aim of the author is that all "May go forward together to make the acquaintance of a Christ greater and more majestic than we have ever known."

—Mary Peckover

HE GAVE US A VALLEY
by HELEN ROSEVEARE
Inter Varsity Press $3.85

This book is a gripping account of the author's experience as a missionary doctor in Zaire (Congo) for twenty years. For five months Dr. Roseveare was held captive by the Simbas, and endured the horror of brutality and rape. After the revolution, in addition to her medical work, she organized the distribution of relief to refugees, and even helped to build with her own hands the new medical centre. She experienced the tensions and fears of post-revolutionary Africa, and was at times rejected by those she came to help.

Her book sets forth God's dealings with a very human person, who assesses her own shortcomings with relentless honesty, and takes no credit for her achievements. In her words, "The glory is God's alone."

Anyone who reads this story will realize afresh that the missionary enterprise is, as she states, "utterly worthwhile".

—Joy MacLean

OFFICERS' ODDMENTS

"W.M.S. Countdown—10-9-8—"—and suddenly September is upon us. Are we ready? "All systems set to go"? August is a good time to begin thinking about W.M.S. meetings and procedures for the rest of the year.

How's our rocket-fuel?—*MEMBERS and LEADERS who've been to summer-training sessions—Can you add to its octane-level with ideas you've gained?*

Date of Departure?—*LEADERS OF COC, EXPLORERS AND CGIT—be prepared to blast off soon after September 1. Your youthful passengers are looking forward to interesting experiences in meetings and studies.*

Wanted—Airline Hostesses—*WMS MEMBERS—there are newcomers to your church and community who have not flown with you before. Give them welcome. A pot-luck supper at your first fall meeting to meet one another—how about it?*

Important stops along the way—*FALL RALLIES, piloted by PRESBYTERIAL SECS—CHILDREN'S, GIRLS', ADULT. Area Resource people, if asked, are always willing to help. Start preparing now.*

"But I only drive a 4-cylinder car"—Good! We need you!—she who would drive a rocket must first drive a car. Instructors—i.e. PROGRAMME CONVENORS—now is a good time for you to read the new studies, "Caribbean Ferment" and "The Local Church in God's Mission", and ponder methods of presentation to members of your Groups. You have the packets? Have you ordered film-strips?

What of last year's model? Read about WMS work in 1976 in the 62nd WMS Annual Report just released. Each WMS Group receives one. To get your own copy—50¢ from the WMS Book Room.

"It's that man again." Not the traffic officer—but Ziegfried, the computer that keeps its eye on your "Glad Tidings" subscription. G.T.SECS—expect a fall ("print-out") within weeks. No fines—but do return promptly after checking.

THE BEST OF YOUR LIFE IS THE REST OF YOUR LIFE:

By DONALD DIFFNER

An Abingdon original Paperback .$3.25

What a challenge in this little book of less than a hundred pages—some say 'the best years are the teens', others say 'life begins at 40' but our author says "Life begins all over again, every day, every year, every age." "You've had the experiences—as a celebrating Christian adult—let's live it up!" Sometimes it's just being a good listener—the question comes to us "are we doing all we can for others, no matter how limited our resources?" "Who is there in my life today who needs the patience, the time and the love that I can give them?"—so we live and work as if we had 100 years. Again, we are reminded of the promise 'As thy days so shall thy strength be' (Deut. 33:25).

—Doris Blaise

wms highlights

Red Deer Presbyterial—Valley Centre Hosts Semi-Annual Presbyterial

The meeting opened with Devotions, conducted by Ruth Logan. She spoke on the theme of the Studies for this year, "Justice Not Charity". She pointed out that justice is a two edged sword—while trying to give justice to one group of people you are in danger of taking it away from others.

Verna Nichols, in her report on the Annual Synodical held in March, concentrated on the report of the Synod's Committee on the Board of Congregation Life.

Mrs. Nichols, who is also Presbyterial Youth Secretary, spoke about the findings of the groups she attended at Synodical. She said it was strongly felt in that group that not enough was being done by the Church for the young people. We have the framework for such work, Mrs. Nichols said, and she hoped by Fall that we would have organized youth groups at every point in the Presbytery. She was very enthusiastic about the work done with young people at Eckville, where 17 girls graduated from CGIT in May. She had high praise for the girls and their leaders.

Dr. Hafso, the guest speaker, who had worked with her husband in Pakistan for six months as a missionary, gave us a very thoughtful talk.

Edmonton Presbyterial

The Edmonton Presbyterial held its Semi-annual Meeting in Westminster Church, Chauvin. A school bus was chartered in Edmonton and thirty women boarded the bus to travel the approximately 181 miles.

Mrs. Margaret Wallace presided over the meeting and opening devotions were taken by Rev. Ferrier. His scripture reading was from Genesis, concerning Abraham's journey to unfamiliar country, in response to God's command. His prayer was that God give us a goal and the courage and strength to carry on.

Excellent slides of the Holy Land were shown of many Old Testament and New Testament Biblical scenes, and a few of the modern cities.

The Annual Women's Week-end Camp was held at Camp Kannawin, Sylvan Lake, in June, with 40 WMS women, including a few friends, attending. Almost 30 years ago, a deaconess, Miss Athelia Reid organized the first Women's Week-end Camp for us. Now it is arranged by WMS women from Calgary and Edmonton, who take alternate years to plan Camp. It is a time of recreation, Bible Study, prayer, singing and enjoying excellent meals. Three women came from Chauvin, Canmore, and White Rock, B.C.

Prince Albert Presbyterial

Prince Albert Presbyterial held a rally on June 20th in St. Andrew's Church, Tisdale. Delegates were present from Tisdale, Prince Albert and Meefort. Mrs. A. Codling, Prince Albert reported on the annual WMS Council meeting held in Toronto in May.

She emphasized the theme "Arise and be doing". She stated we have been given the materials—now let us get busy and build our churches.

Mrs. K. Knight of Rosetown was the guest speaker. She gave information about new mission work being carried on in Nepal and the Punjab. It is illegal to proselytize in these areas but the people can be served through medical missions and through this service people are responding to the Christian Faith. Mrs. Knight and her husband Rev. K. Knight had been on a tour of India, Nepal and the Punjab last November, and so had a great deal of up-to-date information and a large number of slides to share with the ladies.

Mrs. L. Robson, Melfort, chaired the meeting.

A second rally was held in Prince Albert with Mrs. A. Atkinson chairing the meeting and Mrs. Knight, again, the guest speaker.

Saskatoon Presbyterial

A spring rally was held in Rosetown Presbyterian Church on June 18th. A good crowd from Saskatoon, Biggar and Rosetown were present. Rev. K. Knight had the opening devotions basing his meditation on the theme of the Rally "I am the vine, ye are the branches" John 15:5.

Mrs. George Ward, Presbyterial President, brought an interesting report from Council.

The Junior Choir, under the leadership of Mrs. Doreen Lewicki brought special music with Miss Lori Lewicki at the organ.

The guest speaker was Mr. Oswald Henry, from Georgetown, Guyana, a student at the University of Saskatchewan. He gave us an insight into many aspects of life in Guyana. This was most enlightening since the new study will be on Guyana.

Miss Barbara Woodruff and Miss Georgina Bane conducted an evaluation of the day, and all felt it had been most worthwhile.

Winnipeg Presbyterial Women's Weekend 1977

Twenty members of Winnipeg Presbyterial experienced a thrilling time Friday evening to Sunday afternoon, June 24th-June 26th, at Prescawa Camp on Shoal Lake, N/W Ontario. Presbyterial President, Mrs. J. D. Marnoch welcomed them to the retreat of which Bible Study formed the major portion.

An inspired Study Leader, Miss Agnes Arnold led stimulating sessions based on the Gospel of John and the Epistle of John. Her in-depth preparation and skilful "chalk talk" provided a firm foundation for learning.

The weekend of glorious weather and beautiful surroundings offered opportunities for creative crafts, swimming and conversation. A Saturday "fun night", good food, and a sharing in meal preparation and chores rounded out the retreat, sending everyone home with a feeling of inspiration, renewal and warm fellowship.

Stratford Knox—100th Anniversary

The Gordon afternoon auxiliary celebrated its 100th anniversary on Thursday, May 5th, 1977. We were privileged to have Miss Athalie Read of Flora House, Winnipeg as our guest speaker. She spoke of her work there and showed slides of the children and adults with whom she works.

A most interesting and informative skit of the organizational meeting in February 1877 was presented by Knox members who were dressed in costumes of that time. An oak memorial stand to commemorate the 100th anniversary of the auxiliary was unveiled by the oldest active member, Mrs. Olive McKellar, and accepted by Rev. F. Neill. Each auxiliary in the Stratford Presbyterial was invited and over one-hundred ladies enjoyed a social hour after the program.

Bessie MacMurchy Group, Collingwood

On June 6, 1977 the Bessie MacMurchy Group of the Women's Missionary Society, First Presbyterian Church, Collingwood celebrated its golden anniversary. Among the 100 or so persons in attendance were six charter members along with Mrs. Ruth Gibbons, sister of the late Bessie MacMurchy.

In 1927 a young women's group was organized with Miss Vetta O'Brien as president and Miss Beatrice Kelly as secretary. In 1944—this auxiliary was renamed to honor a member, Bessie MacMurchy, R.N. on duty in Jobat Hospital, India.

Mrs. Ken Ellis, Midland, First Vice President of Toronto-Kingston Synodical, as anniversary speaker, stated that Bessie MacMurchy was one of the greatest nurse missionary in the Presbyterian Church. Her combination of gentleness and strength is remembered by those who met her.

Rev. Douglas Wilson, minister of Collingwood church, recalled meeting Miss MacMurchy when he was just a young minister and said it is a privilege to serve in her home congregation.

Niagara Presbyterial 90th Anniversary

The 90th Anniversary of the Kate McIntyre Auxiliary, WMS was celebrated in St. Andrew's Presbyterian Church, Niagara-on-the-Lake, Ontario with a special evening church service. The speaker was Rev. George Malcolm, General Secretary of the Board of World Mission who used the theme "Our Fellowship in Christ" to discuss current mission activities. A large congregation from churches throughout the Niagara Peninsula joined in the service, and studied historical documents, including the minute books for every meeting from February 15, 1887 to the present.

CGIT 50th Anniversary

Chalmers Presbyterian Church CGIT Toronto celebrated their 50th anniversary April 30th when 70 girls, many from the original group, were joined by 45 scouts and rovers in a very enjoyable get together and dinner.

The success of this gathering was due to the able planning of Mrs. Win Eaken assisted by Mr. Rae Weaver.

As Chalmers was celebrating their 100th year the following day, many of the group joined the regular choir for the musical part of the programme.

We would be very interested to know if there is any CGIT across Canada that has kept in touch with so many of the 100 girls who met each week at Chalmers.

London Presbyterial District Meetings

District meetings were held at North Caradoc, Kintyre and Duttan Churches.

Miss Margaret Leask home on furlough from Jhansi, India was the guest speaker at North Caradoc and Kintyre meetings. She showed slides of her work there and asked that our Christian givings and prayers continue.

Rev. Wm. Milne home from the Bhil Field was the guest speaker at Knox Church, Dutton, and brought greetings from the World Mission. Rev. Milne is returning to India in June.

Ottawa Presbyterial

Mrs. Arthur Pattison presided at the Spring meeting of the Ottawa Presbyterial Women's Missionary Society in St. Andrew's Church, Stittsville; the theme was "Think on these Things".

During the afternoon guest speakers were Mr. and Mrs. Bill Leslie, directors of Fernie House, Pickering, a therapeutic group home for boys.

from the treasurer

We exist as a Society because of the faithfulness and dedication of the group member. This is what has made our Society what it is today.

Many have given sacrificially; others should and do make up for the less privileged. Your support financially enables the Society to fulfill its great Commission. It is very important that contributions be made on a regular basis, and this includes the summer months. This year is well past the half way mark but less than 50 per cent of our objective has been achieved. With this reminder, perhaps the Treasurers at each level could check and make sure that there is no neglect on the part of any one of us—either envelopes lying at home, or failure to channel it on.

We have monthly commitments . . . our share of the work administered by the BWM, overhead expenses, and Staff salaries. Failure to remit regularly causes considerable inconvenience and expense.

SYNODICAL GIVINGS

January to July

Objectives		**1976**	**1977**
$ 24,600.	BRITISH COLUMBIA	$ 7,127.	$ 7,679.
22,700.	ALBERTA	7,788.	8,469.
12,850.	SASKATCHEWAN	4,162.	5,168.
18,500.	MANITOBA & N. W. ONTARIO	6,436.	5,761.
162,650.	HAMILTON & LONDON	72,242.	69,800.
164,800.	TORONTO & KINGSTON	50,200.	54,000.
77,000.	QUEBEC & EASTERN ONTARIO	32,412.	34,405.
$483,100.		$180,447.	$185,292.
	SPECIAL GIFTS		$ 3,886.

71M008411 001827 1277
MRS J P HOLMES
96 VALECREST DRIVE
ISLINGTON ON M9A 4P6

The Twenty-Third Psalm

The Lord is my pace-setter, I shall not rush.
He makes me stop for rest at quiet intervals.
He provides me with images of stillness which restore my serenity;
He leads me in the ways of efficiency through calmness of mind,
And His guidance is peace.
Even though I have a great many things to accomplish each day,
I will not fret, for His presence is here;
His timelessness, His all-importance will keep me in balance.
He prepares refreshment and renewal in the midst of my activity
By anointing my mind with the oils of His tranquillity.
My cup of joyous energy overflows.
Surely harmony and effectiveness shall be the fruits of my hours,
For I shall walk in the pace of my Lord and dwell in His house forever.

paraphrased by Toki Miyashina

harvesting rice

OCTOBER 1977

GLAD TIDINGS

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P.4: R. Hummelen
P. 7, 8, 9: D. & H. Hill

GLAD TIDINGS
OCTOBER 1977
VOLUME 53 NUMBER 8

KATHLEEN HUMMELEN
EDITOR

Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.
Member of the Canadian Church Press and the Associated Church Press.
Subscription rate $1.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings, Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.
Second-Class mail registration number 0606.

Thanksgiving Service

by Mary Lou Johnston

LEADER: Prayer of St. Francis

Praised be my Lord for our Mother the Earth
the which doth sustain us
and keep us
and bringeth forth
divers fruits
and flowers of many colours and grass.

LEADER: **The Canadian Cornucopia**

Canada is a land of great beauty and great wealth. Traditionally, at this time of year, we think of wheat harvests, turkey farms, jams, pickles, and hams put down for the winter, potatoes, and carrots and apples in cold cellars. Through man's inventiveness in food preservation, we can now enjoy harvested produce all year round, and from every part of the world.

Canada is also a land of peace and security with many opportunities to develop ideas, make money, openly criticize governments, get an education, and worship God freely. It is not perfect, but because of these advantages, people from many lands have chosen to make Canada their home. We who have recently come or who have descended from those who have come for the same reasons, can count ourselves richly blessed.

READER I: **Prayer of Thanksgiving**

Almighty God, who has made all things, we praise you for the richness and diversity of your creation. We marvel at your bounty, ever-flowing, from the lands, from the seas, from the forests and from below the surface of the earth. We thank you for all the creatures of the earth, both those who live unto themselves in perfect harmony with their environment, and those who serve the needs of people. We thank you for the

races, and the varieties of culture, all of which in their long struggles for survival and expression of beliefs, reflect the wealth and diversity of your creation. And we thank you for the people of this land, who have given their lives to defend it, who have built its farms, cities, industries and governments, and who have created music and art for everyone to enjoy. And far above all these, we praise you for the gift of your son, Jesus Christ, a man who set the highest example for all to follow, in His love, teachings, and supreme sacrifice.

Amen.

READER II: **Scripture Reading:**

1. Deuteronomy 8: 6-10, 17-19
2. Galatians 3: 23-28

READER III: **A Caribbean Canadian**

Delroy is a sixteen year old high school student in Toronto. His mother works in a bank downtown, but most of his brothers and sisters live with their grandmother three plane hours away. Delroy has a cheerful personality and all the normal hopes for the future and doubts about his abilities that most teenagers have. There are a few other factors that sometimes make life difficult for Delroy. His speaking and writing are influenced by the dialect of Jamaica, where he was born, and his skin is dark brown.

The first problem, assisted by the able efforts of his teachers, will probably pass away. These teachers will correct his most common mistakes. At the same time they will emphasize the fact that the West Indian English is not something to be ashamed of, but rather one of the many dialects of the English language found around the world, even in fact, in Britain. They will make him aware of the differences, so that while retaining pride in his original homeland, he will also be able to communicate accurately and confidently with other Canadians.

Delroy's second problem is ours as well as his. As a Caribbean Canadian, he is one of our 'visible minority' and although he adopts completely the Canadian culture as his own, he will never, like most other immigrants, disappear into our society. The discomforts of our northern winters, the loneliness of apartment living, he and his family will get used to. But the resentment and perhaps even fear felt by Canadians towards this latest group of newcomers is difficult to live with. If Delroy, like all adolescents needing self-confidence, meets only an assumption of poor ability or a suspicion that he is doing something wrong, his optimism will turn to bitterness and defeat.

Over the centuries people have come to this land to build a better life for themselves and their children. They have met hardship and discrimination, but have carved out a place for themselves in spite of it. Thus they sometimes resent the fact that certain groups to-day, should get, for instance, special programmes in our schools. Delroy is not asking for special treatment, but rather for the acceptance and encouragement which helps all human beings to grow and develop their potential.

As Christians, we can do no less, because Jesus said all persons are equal in the sight of God. Because of Christ, we should be so full of the love of God, that we are free from the hang-ups of insecurity or superiority, which encourage distrust and prejudice towards those who are different.

That is the challenge of this thanksgiving season.

READER IV: **Prayer of Confession**

We confess, O God, how often we have refused to acknowledge the source of our many blessings, and prefer to say that they are only the fruits of our own hard work, or due to the movements of the stars, or just good luck. We admit a deep conviction that we deserve these blessings because we are good, and that others not so fortunate must have earned their troubles. And we confess a reluctance to share our work and wealth with them. Continuously, we refuse to look into our own hearts to discover there this smugness and conceit. Many times we have remained silent when another cultural group has been the object of unqualified criticism or cruel humour, and we have agreed without thinking, that the crime of one is typical of the whole group. For these thoughts, and lack of sympathy for those who are different from us, forgive us, O God, and give us grace to accept others as you accept us.

In Jesus Christ, our Lord, Amen.

HYMN: (of your choice)

LEADER: **Litany of Intercession and Supplication:**

Group: We can with your strength, O Lord,

Leader: —learn about the nature of this land, our own heritage, our history, and about those who have gone before us, laying a firm foundation of love and commitment.

Group: We can with your strength, O Lord,

Leader: —preserve and improve that heritage so that this land is not spoiled, its beauty and resources are renewed, and there are opportunities for all of this generation and of those to come.

Group: We can with your strength, O Lord,

Leader: —learn about living conditions in other lands, the trade agreements between nations and difficult problems of economics in rich and poor nations and thus understand the needs of mankind everywhere.

Group: We can with your strength, O Lord,

Leader: —find courage to welcome with enthusiasm and pleasure, new ideas, strange faces, unfamiliar customs, and different styles of living.

Group: We can with your strength, O Lord,

Leader: —stretch out a helping hand to those struggling to find themselves and set down new roots in a strange land.

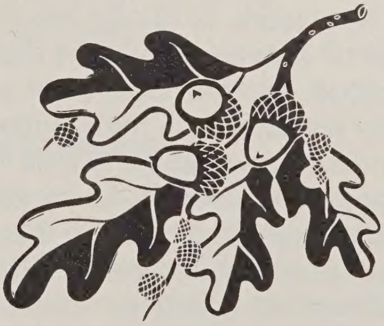
Group: We can with your strength, O Lord,

Leader: —accept all people as they are, just as you have loved and accepted and loved us, with our weaknesses and strengths.

Group: We can with your strength, O Lord,

Leader: —go forth into every activity with daily thanksgiving, and a renewed appreciation of all that we have received and, therefore, of how much we are able to give. In Jesus' name, Amen.

THE LORD'S PRAYER, (West Indian version or the traditional.)



Mary Lou Johnston is a high school teacher in Toronto. She is Mrs. Geoffrey Johnston who with her family served on the mission staff of the BWM in Jamaica and Nigeria.

LOST AND FOUND IN JAMAICA

by Warren McKinnon

L. to R.—T. Creen, D. Hill, A. MacDonald, W. McKinnon, R. Spencer.

It was 10 a.m., Sunday morning, May 29th, and the last in a series of weekly services of witness at Kingston, Jamaica's Scots Kirk, was in progress.

The Lost and Found Department, a musical group of five Presbyterian ministers from Canada, had just sung and played "Amazing Grace", "Fatherless Child", and "Out Of The Depths".

"Since this is a time of witness," said trombonist Alex MacDonald of Aurora, Ontario, "I think we should explain what's happening in front of you."

"You have two original songs—Ted (Ted Creen, Stouffville, Ontario) just sang "Out Of The Depths", one he wrote himself, and the witness is that that song started out to be a term paper on John Newton but it turned into a song he could share with you . . . Now we have a song that Warren (Warren McKinnon, Woodstock, Ontario) wrote that started out to be a Sunday sermon on stewardship and turned into a song he could share with you. So these are very personal witnesses from our members."

This service of witness was only one among several services that were held during the **Lost and Found's** week long stay in Jamaica.

The gospel jazz group, which also includes drummer, Derwyn Hill (Meadowvale West, Ontario) and vocalist, Bob Spencer (Crieff, Ontario), was billeted at the United Theological College of the West Indies. Derwyn's wife, Helen, and Bob's wife, Maureen, accompanied their husbands.

Guyanese Presbyterians, Dale Bisnauth, Vice-President of the College, and his wife, Amy, and Jamaican, Lloyd Hall, organist at Scots Kirk and the Director of Music Programs for schools in Jamaica, secured invitations for the group to lead or share at services of praise in rural as well as city schools, the theological college, and three churches on Sunday, the first service starting at 7:30 a.m.!

Of course, a trip to Jamaica would not be complete without side trips to beaches, visits to private homes, live theatre, dinner at one of Kingston's finest hotels (the owner was treasurer at the Scots Kirk), and shopping trips.

Not all of the music of the Lost and Found is original material but much of it is native. Music by two Canadian Presbyterian composers is featured: Jack Green's, "Freedom", and a selection from John Greenwood's album, "Parables".

When Janice Bisnauth, nine year old daughter of Dale and Amy, was asked about her favourites, she selected Sydney Carter's "Travelling Song", "We Shall Overcome", and, "When The Saints Go Marching In". There was always a great emotional response to the drum solo in "The Saints", and the words of "We Shall Overcome".

This mixture of old standards with native compositions is evident in the Jamaican scene. The Scots Kirk evangelistic service had such familiar musical trimmings as, "In Times Like These You Need A Saviour", and "Just As I Am Without One Plea". A Sunday evening sacred concert at Kingston's Boulevard Baptist Church, featured a boys choir from St. Richard's Roman Catholic School that sang such traditional selections as, "The Holy City" and "A Monastery Garden".

Our first introduction to native music was at a school in Ewarton, a small town near Kingston. An 18 member chorus, accompanied by guitar, drums, and maracas, sang a song in "patois", a Jamaican dialect, about a man whose plans to be married were temporarily thwarted by a torrential rain that washed out the bridge on the road to his betrothed. The nine to 12 year old choristers even dressed up for the occasion, wearing bright, colourful clothing instead of their regular school uniforms.

It was at Kingston's Mona Preparatory

School, a junior school sponsored by the United Church of Jamaica and Grand Cayman (Union of Presbyterian and Congregational Churches in 1965), that we heard a lively Jamaican rendition of the "Lord's Prayer" written by Father Richard Ho Lung, a Jesuit priest working out of the Aquinas Centre of St. Michael's Roman Catholic Seminary.

Ho Lung, along with his distinctively Caribbean rhythms, employs "patois" in his lyrics. A sample of this is in his song "Enter Into Jerusalem" in which the worshippers are invited to "Enter into Jerusalem, mek we walk a-down there."

While it appears that Ho Lung's music is in demand (he's produced four recordings), this popularity may just be confined to schools and theological colleges. According to Pamela O'Gorman, in a 1975 Jamaica Journal article on Jamaican music in established churches, native music and words in the folk dialect are still associated with secularism and lower class religions. Its association with the popular reggae beat of the Rastafarians (a quasi-Christian sect) may also frighten the average churchgoer.

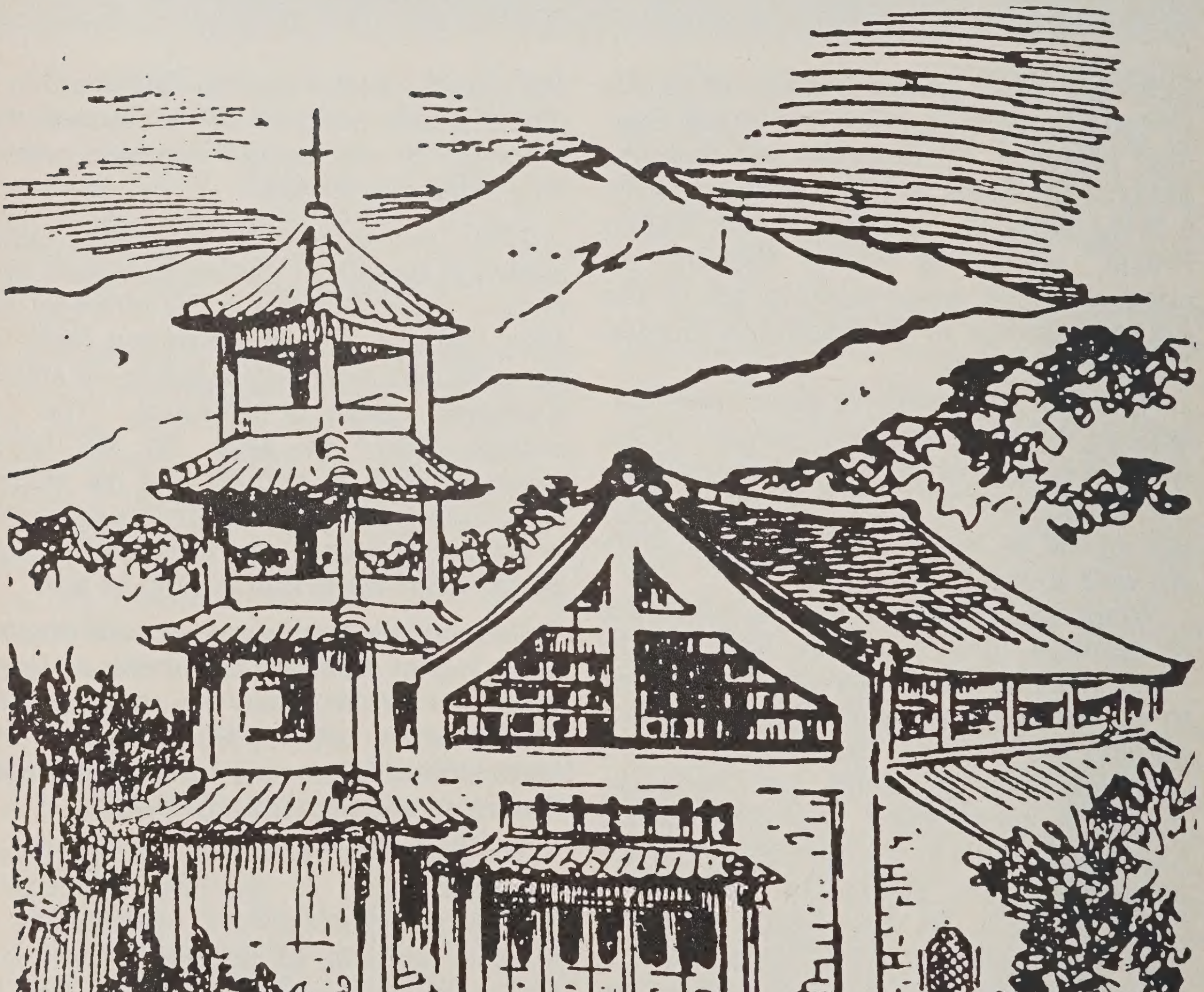
Author O'Gorman's conclusions were that folk services account for only a "small proportion of the total number of services held in most churches." Many churches still regard native music as "fit to be heard only at young people's socials outside the precincts of any sacred building, preferably in the church hall."

This "put down" of anything native seems to be part of Jamaican culture and history. David D'Costa, a columnist for the Daily Gleaner, one of Kingston's newspapers, blames it on Eurocentrism—a strictly European centre of reference. "The Jamaican child," he says, "is still being taught to look at himself and his history from Outside." Caribbean history as taught in schools, presents the region as a base for the activities of Europeans, he said.

Despite a deeply ingrained habit of placing a higher value on European or North American culture, there are obvious signs of Jamaican self-confidence which will surely affect future relationships between Canadian and Jamaican Christians.

The following comment by Jamaican journalist Floyd A. Graham, although it was meant to describe a new attitude in tourism, can also be applied to the eventual acceptance of Jamaican rhythms and lyrics in services of worship: "I am not going to be pretentious and try to be you, you are you and I am me, therefore, on this basis we do relate to the mutual satisfaction of ourselves."

Taiwan Theologica



College

by **BERNARD L. M. EMBREE**

On Wednesday, March 9, 1977, a simple commemorative service was held in the chapel of Taiwan Theological College, to mark the anniversary of its founding in Tamsui 95 years before by the late Dr. George Leslie Mackay. Oxford College, as it was called then (in honor of Oxford County, from which Dr. Mackay had come) was established for the training of evangelists, who would proclaim the "Good News" of salvation through Jesus Christ, and for the training of pastors and teachers, who would be able to nurture the churches that were already being established. It was the first, and for a long time the only such College in north Taiwan, and was among the first few established in all of east Asia.

Since then, the original name and building, together with the entire Canadian Presbyterian Mission compound in Tamsui, have been taken over by the College of Business Administration, which the Presbyterian Church in north Taiwan established 12 years ago. Its original function, however, has been, and still is being carried on under the name of Taiwan Theological College. As such it was moved, in 1914, to what is now downtown Taipei, across the street from Mackay Memorial Hospital and the Canadian Mission compound in Taipei. In 1957 it became necessary to relocate on its present beautiful campus on Yang Ming Shan, overlooking Taipei City.

The College has changed and moved in other ways as well. While retaining its original goals and ideals, it has expanded both physically and academically, striving constantly to excel in meeting the needs of an ever-changing world. It now offers degree courses in three fields: Theology, Christian Education, and Church Music. Most of its students are High School graduates, who take either the four year Bachelor of Christian Education or Bachelor of Christian Education (Music) programme, or the six year Bachelor of Divinity programme. Increasingly, however, university graduates are coming to the College. Most of these take the three year Master of Divinity programme.

Not long after moving to its new location, Taiwan Theological College became a charter member of the Association of Theological Schools in South East Asia, an organization that has grown to include more than 30 seminaries in Taiwan, the Philippines, Hong Kong, Singapore, Thailand, Burma, Vietnam, Sri Lanka, Indonesia, Australia and New Zealand. The Association ensures that member schools maintain adequate standards, and provides a forum for consideration of how best to meet the needs of the Christian and non-Christian populations of Asia in general, and of each school's constituency in particular. The Association publishes the SOUTH EAST ASIA JOURNAL OF THEOLOGY, by means of which members of the faculty of Taiwan Theological College and other colleges have the opportunity of reaching a very wide reading audience.

When the adverse effect of the "brain drain" on the churches of Asia became apparent, Taiwan Theological College joined other schools of the Association in establishing the South East Asia Graduate School of Theology. Its initial objective was to raise the faculty qualifications for member schools to the Master of Theology level. As the Graduate School programme has grown, however, it has become possible to offer the M. Theol. degree to pastors, and to initiate a doctoral programme for faculty members of associate schools. (The Graduate School operates co-operatively, on the campuses of member schools.) Two members of our faculty have already taken the M. Theol. degree, and one is working on a doctorate in Theology by means of this graduate programme. At present candidacy is limited to faculty members of associated schools, and the programme of study must be related directly to the situation of the Church in its Asian context.

Students of Taiwan Theological College begin serving the Church actively very early in their programmes. Most of them are assigned to work in churches, under experienced pastors, on weekend, and during vocation periods. Some, however, are assigned to the Church-sponsored Family Counselling Centre, to Mackay Memorial Hospital, and to University Student Centres. By the time they graduate, they not only have academic, but also very practical qualifications. For their spiritual development both structured and unstructured means are provided. The students themselves conduct morning prayers and vespers, while students and faculty join in a daily Chapel Service at 10:00 a.m. A member of faculty is Dean of Community Life, and he, together with the Dean of Men and the Dean of Women, acts as chaplain, or pastor, to the students. Students are free, however, to discuss personal problems with any member of the faculty. They are also free to form small groups for prayer, or evangelism, or music. Several times during each year small groups of students meet in homes of faculty members for "family" worship.

Taiwan Theological College has been supported from the beginning by the Presbyterian Church in Canada. As the Church in Taiwan has grown, however, it has been possible for the College to reduce the percentage of its dependance on overseas support. At the present time, nevertheless, it still needs some personnel, and some support for student scholarships and other needs.

Personnel provided by the Presbyterian Church in Canada in recent years have included the late Rev. Dr. James Dickson (Principal for many years), the Rev. Dr. James E. Sutherland (Professor and sometimes Acting Principal), Miss Georgine G. Caldwell (Professor and Chairman of Christian Education Department), the Rev. Bernard L. M. Embree (Professor and Acting Principal for a short time), and the Rev. Terrance Samuel (Lecturer in Music). In addition to support by the Presbyterian Church in Canada, other churches also provide support. These include the Presbyterian Church, U.S., the United Presbyterian Church, U.S.A., the Church of Scotland, the Council for World Mission, the United Methodist Church and the General Conference, Mennonite Church.

During the past year, under the leadership of a strong Board, and with the particular support of the Alumni Association, the College undertook the renovation of most of its buildings, and of the electrical and water distribution systems. Most of the money for this costly enterprise has been raised in Taiwan.

The College looks forward to continued growth, with particular emphasis on spiritual and intellectual quality. It hopes to retain what is essential from the past, and remain true to the ideals and goals of its founders, and yet be flexible enough to "contextualize" the Gospel, not only in Asia, but in a changing world. It hopes that in that enterprise it may continue to enjoy the co-operation and fellowship, and, where needed, support, of the Presbyterian Church in Canada, and of all the other churches that have helped it achieve its present place in the world-wide ministry of the Church of Jesus Christ.

(drawing and article from The Rice Bowl)

notes from India and Nigeria

by WILLIAM FITCH

Dr. William Fitch, formerly Minister at Knox Church, Toronto, is Executive Director of the Church Renewal Foundation. Last winter he visited in India and Nigeria—a co-operative venture between the Board of World Mission, Church Renewal Foundation, Trustees of Knox Church, Toronto, Presbyterian Church of Nigeria and the Church of North India. In the following article, he shares notes of his experiences, observations and concerns.

Our recent visit took us first to India. As you know, our Presbyterian Church has linked itself with the Church of North India and Dr. Nasir, Moderator of the Church of North India, was kept fully informed of all that we were doing. I met with him and discussed plans and projects at different times.

It was under his urging that we visited two dioceses—the diocese of Lucknow under Bishop Din Dyal and the diocese of Bhopal, under Bishop Gonsalves. Visits to these two dioceses were preluded by a couple of weeks in New Delhi, where the headquarters of the Church of North India is and where also at this time the first All-India Keswick Convention was being held. It was my privilege to be the principal speaker at that convention.

From Delhi our route took us through Gwalior to Lucknow, though there were considerable difficulties owing to an air strike of Air India. This necessitated our travelling for quite a long distance by taxi. At length, however, we reached our destination in Allahabad, which is the centre point of the Lucknow diocese. There is a gorgeous cathedral there built in the days of the English Raj, and it was there that the retreat for all the clergymen and lay personnel who could come was held. Bishop Dyal presided at every meeting. They went on from early morning until late at night and at the end he said to me: "We have never had anything like this before. This is the kind of ministry that your church can very wonderfully give. Can you come again next November?" This is a most effective way of helping our brethren in these mission fields where we have been operating for so many years and which now are fully nationalized, and self-propagating. It also gives an opportunity of spending time with our own missionaries who are there, time in spiritual retreat and conference. This is what happened during the two or three weeks that followed Allahabad. We made the long journey to Mhow where Jay and Ruth Story of the United Church have held the fort for 20 years. They jammed 20 missionaries of the United Church and the Presbyterian Church into their home for an entire weekend and Bishop Gonsalves, newly appointed to this diocese, a Bengali from Calcutta and without any knowledge of the local language was with us. It really was an exciting time being with them all.

From there we went to Jhansi in which the Deanery of the Lucknow Diocese is located. We met with all the church leaders, pastors and elders for three days and explored every avenue of their missionary outreach in a Hindu and Moslem world. At Jhansi there is of course the Helen MacDonald School where Eleanor Knott, Diane Wadsworth and Margaret Leask have been working for many years. There are about 200 girls in the School and I spoke to them every day for an entire week at a special morning chapel service. The School is undoubtedly a strong arm of Christian evangelism in central India and I would be sorry to see anything done that might suggest its closure. The Canadian women are doing a tremendous work and words fail to express my admiration for all that they are doing.

Jobat was then our next stop. Ida White drove us, along with Agnes Hislop, from Jhansi to Jobat—and it was some journey. Jobat, however, is central in our Canadian Presbyterian Bhil field work. There are eight or nine well-established churches within a range of 50 miles. The hospital in Jobat is under an Indian board and Dr. Daniel, who is the head of the hospital, holds the M.S. degree in surgery from Ludhiana.

In Jobat we had a wonderful one-week retreat for the pastors from the Bhil churches. There would be about nine of them and we spent six hours every day studying the Scriptures, reading church history and exploring the whole future of their own ministry in that part of the world.

At Amkhut Margaret Kennedy was a gracious hostess and the Reverend Sam Tezlo a wonderful host. Abey Home is an orphanage here, from which there have come, over the years, a number of wonderful church members. Some are even in the ministry. This has been a most worthwhile work and I cannot commend it too highly. While in Amkhut I took the opportunity of visiting all the churches in the Bhil area, preaching in them all. There is a great warmth of affection in the churches there for the church in Canada.

I could go on and on about the work in India, for I know it now so well; but we must cross the Arabian Sea to Nairobi and fly on to Lagos, Nigeria. My mission was to visit the Presbyterian Church of Nigeria and do everything in my power to encourage them in their work.

Plans, however, can be easily made and equally easily overturned. It had been decided at first that I would hold a seminar of two weeks' duration in Trinity College, Umuahia. This fell through, and, in place of this, arrangements were made for me to visit in four Presbyteries—Lagos, Itu, Calabar and Ohafia. The journies between these places were quite hair-raising at times, some of the roads just being river beds during the months of the great rains, and the African drivers unwilling to go less than 100 kilometres an hour! I did spend some time at Trinity College and met with Dr. James Knox from the Church of Scotland, sent by his church to be a theological tutor, and try to encourage young men to go into the ministry. There is a move afoot to train elders while they are still at work on a kind of theological extension programme; but a letter has just come to me from Lagos from one of the elders who was willing to do this stating that the project has been cancelled for lack of funds.

In the Presbyterian Church of Nigeria there are 1,350 churches and only 60 pastors, 70 trained evangelists (two year programme), about 100 evangelists who have attended short courses, and six church sisters (three year programme). The decision has been taken to build new headquarters for the church and the prime location is in Aba—an excellent centre—but they have also decided that the treasurer and the treasury should still be located in Calabar for sentiment's sake.

The Presbytery meeting in Ohafia was presided over by the Moderator of the Church, the Reverend O. Mbila. There would be about 200 present and I spoke for nearly two hours on Christian stewardship, an area of concern within their Church at this time. This had been a theme I had been stressing in Lagos, Itu and Calabar, but it reached its climax in Ohafia. Whether or not it will have taken any root in the minds of the listeners, time alone will tell!

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in the world

by Marjorie Ross

This month we will be discussing one of the central ideas expressed in *Small is Beautiful* by Dr. E. F. Schumacher. It is the "title thought", and I want to use it as background to some observations on Canadian Presbyterian churches in 1977.

A QUESTION OF SIZE

Schumacher makes an observation about people and economics which explained to me many apparent contradictions in our world to-day. People prefer to belong to small groupings rather than large ones, (the groupings being towns or governments or businesses) but modern technology and the forces of economics push them continually into bigger and bigger groupings.

How does he support this observation?

As he says, we assume that it is a good thing, in theory, for small political units to merge into larger ones. Thus, we celebrate the achievement of Canadian federation, and admire the European Common Market. And, if it is other people who want to secede from a union already formed, we disapprove.

However, in practice, when it comes to our own interests, we usually want to break large units up into small ones. The provincial governments all want some of the power and glory which presently belongs to Ottawa. Regions within provinces feel they would get a fairer shake if they had local autonomy. Regional administrations are always unpopular because every locality wants to control its own affairs.

What people want, says Schumacher, is the "convenience, humanity, and manageability of smallness". How do we achieve this if we must work for a giant company, or live in a city of several million? Again, we achieve it by breaking down the big unit into fragments with which we can feel comfortable. We know our way around our own department in the big company. We can safely ignore most of the rest because it is not part of our job. We identify ourselves with our own neighbourhood in a big city, and so we feel at home in an area not much larger than a small town. When we go "down town" or "across town" we know we are travelling to unfamiliar territory, but that is not important because we don't often need to go there. The small neighbourhood meets all our needs.

PEOPLE VERSUS ECONOMISTS

Unfortunately, as Schumacher tells us, human beings may feel that "small is beautiful", but economists can prove that "bigger is better". The economists have the balance sheets on their side, and they have managed to convince us that money makes the world go round.

Schumacher reminds us that the "economies of scale" are a reality. Modern technology has created conditions which make industries and firms and cities, grow irresistibly bigger, swallowing up smaller units as they do so. There is a point below which a unit is too small to exist in the harsh world of economics. It cannot compete, or worse, "it cannot pay its way". At that point it either disappears, or it is subsidized from above.

On the one hand, we prefer to belong to small manageable units. On the other hand, the laws of economics demand that organizations be large enough to make ends meet. Moreover, in a period of inflation, the organization must be continually growing, at least in terms of the income it earns, simply to keep afloat. We may like smallness, but we have to keep working for growth.

MANY PRESBYTERIAN CONGREGATIONS ARE SMALL. ARE THEY ALSO BEAUTIFUL? OR ARE THEY JUST UNECONOMICAL?

As a church, we have an ambivalent attitude to this question of size. We were once a very large church in Canadian society. Yet, we, or our fathers, rejected the idea of becoming even larger as a valid reason for entering organic union in 1925. We believed that bigger was not necessarily better, and have stoutly maintained that we have a role to play, even though we are a very scattered remnant in many parts of the country. Small can be significant we say, and remind each other of the story of the leaven in the lump. Are we fooling ourselves?

This year at the General Assembly the Board of World Mission had prepared tables showing the progress of grant-aided charges towards becoming self-sufficient. They were divided into categories: declining, no growth, slow growth, etc. What are these congregations like? They are undoubtedly small; are they beautiful? Are they small through their own choice, or actions, or because of factors they cannot control? Should we continue to support them?

THOSE WHO LONG FOR AULD LANG SYNE

Some congregations in the lists of aid-receiving charges were once very large and flourishing. They have fallen on hard times because the communities in which they are situated have changed. In many cases the families living around these churches are largely Roman Catholic. Even if they are Protestant, they are not the "white Anglo Saxons" who have traditionally been members of Presbyterian churches. The churches have continued to witness to people who are no longer there, and the people who are there assume the witness is not for them. Long time members return to these churches from across the city and strive to keep the doors open with the help of the church at large.

We cannot help admiring the dogged devotion of these people who maintain a loyalty to their church in very discouraging circumstances. Still, their church is bound to die unless its supporters can turn their back on the good old days. The past will never return; the future, if there is to be one, will be very different. The church must change its programme to suit the changed conditions.

Yet, churches in this condition often feel they cannot try anything innovative or "different". They are too small, too weak, too poor. They want to leave the experimenting to the well-to-do congregations with more people. If only they could catch the vision of what their outreach could be in that community! As the vision took shape in the form of programmes and activities, more people would become involved. People will come if they see that the church has something to offer them, but it is futile to wait "until we get more people turning out" before you decide to try anything different from what you have been doing all along.

SHOULD WE SUPPORT THE OLD OR THE YOUNG?

The subject of grants to congregations is complex. Those who make decisions have to balance cold hard economic facts on the one hand, and intangible, human, spiritual, if you will, factors on the other. Inflation means that the General Assembly Budget must keep rising in order to maintain the same number of congregations. Yet, new areas are being opened up around the major cities and if the Presbyterian Church is to have a witness in those communities, money for new congregations must be found. This means either that we all must give more, to support old and new churches both, or the old churches must be encouraged to assume responsibility for themselves, or some old churches must be closed. The first two courses are much to be preferred to the last.

No one likes closing churches, but the economics involved are like the law of the jungle. A new church in an area with young families holds real potential for growth. An older church where everyone is beyond middle age has only the life expectancy of its members. Where will the money come from to support weaker churches in the future if we do not nurture young, potentially strong congregations now?

GOD'S ECONOMICS

And yet—when we say that, we have not said it all. The logic of our economics appeals to us so strongly that we forget that God's economics are another story altogether. While we busy ourselves with numbers, games and projections for the future, we forget that Christ told us to take no thought for the morrow. He was concerned that we concentrate on things of the Spirit, discovering God's will for us, and then doing it. He said that God knew we have need of things, and we should trust him to provide them. "All these things will be added unto you." Perhaps we are too long on practicality, and too short on faith.

We can become too preoccupied with growth, and particularly with money. The most important gathering of a congregation must be the Lord's Supper—not the annual meeting! Do you think the treasurer of the Temple went home to his lunch and told his wife about the big cheque some old lady contributed that morning? Of course not; Jesus was the only one who saw that widow's offering in the true perspective, with the eyes of the Spirit.

My hope is that we continue to exhort congregations to stand on their own feet, but show compassion if they cannot. After all, many "no growth" congregations are in "no growth" communities. Do we give credit to ministers and congregations that send out their young people year after year to enrich our churches in the cities? Do we grant to rural ministries the dignity that they should have, or do we assume people are second rate unless they are called to the pulpit of a "dynamic" urban congregation?

ECONOMICS AS IF GOD MATTERED

Schumacher sub-titles his book "Economics As If People Mattered". We need this kind of economics in the church—in fact we have it now, to a large degree. What we need as well is "Economics As If God Mattered", as if we trusted in His assurances to watch over our future.

The glorious company of God's people must have its book-keepers, and its fund-raisers, to keep it on the march. No one can deny that they have an honourable, and vital, role to play. But we pray that God will send us as well the people who will behold visions and dream dreams. It is they who will lead us into the unknown.

FREEDOM OF FAITH IN JAPAN
The Early History of Christianity

by ENDO Shusaku
Tokyo Union Church

Oura Cathedral, in Nagasaki, is one of the most beautiful of churches. It was constructed over a hundred years ago by carpenters who had never seen a cathedral. At the time of its construction, before the Meiji period, the practice of Christianity was still prohibited. A few foreigners were being allowed to live in Japan, in Nagasaki, Edo and Yokohama. The shogunate allowed a church to be built for the use of the foreigners. Japanese were strictly prohibited from entering the church or becoming Christians.

A French priest came to Japan to minister to the foreign community, but also to look for Japanese who might have persisted in the Christian faith. He knew that 250 years before there had been 400,000 to 600,000 Christians who had been subjected to torture and great persecution. In his search, he would ride around Nagasaki on horseback and deliberately fall off, as a way of starting a conversation. He would give candy to children and ask, "Do you know anyone who is a Christian?" However, the answer was always, "No."

For two years, his search showed no results. Then, one Easter he was praying alone in the church. Outside, passers-by stopped to gaze at the remarkable building. Finally, five or six old farmers came into the church, pretending to look around. One of the women came up to the priest and whispered. "Where's the statue of Holy Mary?" When the priest pointed, she remarked, "How pretty!" adding, in a very low voice, "We have the same faith as you."

The priest learned that the farmers were from the tiny village of Uragami, located in the hills, outside of Nagasaki. That evening the priest went secretly to the village, where he learned how the Christians had maintained their faith. Without church or missionary, the villagers had passed on the faith from one generation to another. Under the guise of being Buddhists, they carried on their faith. The mayor served as a priest, performing the rite of baptism. People would gather as if to chat, then pray together in low voices. The priest also learned there were other villages like Uragami.

Every day the priest went to Uragami, using a little barn as a church. He found that it was necessary to reinstruct the villagers, because Buddhist factors had entered into Christian teachings. The villagers were overjoyed to have the priest (in their midst), because they had believed that *some* day a missionary would come and build a church.

For the next two years, this relationship continued in secret. Then a Buddhist priest in a neighboring village discovered what was going on and went straight to the authorities in Nagasaki to make a report. This was in June, the rainy season. Out into the rain went a whole force of police and arrested the villagers.

They used torture and strict interrogation, as had been used 250 years before; yet nearly everyone refused to discard their Christian faith. The officials took sixty of the leaders and put them in jail. This news reached the foreign community in Nagasaki, Tokyo, and Yokohama, and the diplomats, especially, made a strong protest to the shogunate, which replied, "This is an internal affair." So the leaders remained jailed; the villagers were not allowed to leave Uragami.

Things remained this way into the Meiji period. The government was then accepting many western ideas and practices, but did not accept the idea of freedom of religion. In fact, police arrested about 1500 villagers and placed them in jails throughout the country, in Kagoshima, Yamaguchi, and Sendai, even splitting up families. Uragami villagers have passed on stories about these "travels," very troublesome and painful. The prisoners were subjected to many hardships—given no food, put in icy ponds—but they refused to give up their faith.

Meanwhile, the modernization of Japan continued. The first Japanese girls to study abroad left, with members of the Japanese diplomatic corps on the same ship, men who later became the great statesmen of Japan. When the ship left Yokohama, an English-language newspaper reported:

> We're especially happy to see Japanese girls going abroad to study, but why do the same Japanese people keep Christians, the villagers of Uragami, in prison?

The diplomats went to Washington, D.C., where General Ulysses S. Grant informed them that before a treaty establishing amicable relations could be signed, there must be freedom of religion in Japan. Though the diplomats protested that this was an "internal problem," Grant's request had a great effect on them. When they returned to Tokyo, they reported to the Meiji government that freedom of religion was a very important issue.

The villagers were still suffering: some died, some suffered illnesses and died; others were so weak they could hardly eat. Almost all refused to give up Christianity. After six years of this life, the government finally declared freedom of religion and (released them from prison.) They returned to Uragami, but found their homes destroyed, possessions seized, fields wasted. One of the women left this message in her diary: "We have nothing earthly left here, but we can now worship Christianity out in the open. We have the freedom to go to church in Nagasaki, four kilometers away."

From early morning till late evening, the villagers worked. At last they were able to save enough money to build a church in Uragami. Forty years later, they built a great cathedral there, at the site of the present cathedral.

So this was the impetus by which freedom of religion was instituted in Japan. It was due to the long suffering of an almost unknown village called "Uragami." I've been a Christian since I was a boy. Even during World War II we had the freedom to go to church. This was made possible by the sacrifices of the villagers.

The story of Uragami doesn't end there. One summer day, in August, 1945—I can't recall the exact date—a B-29 came flying over Nagasaki, and an A-bomb came down right over Uragami. The villagers who were praying in the cathedral at that time were killed. Altogether, one-third of the villagers were killed. There is a high mountain between Uragami and Nagasaki, so the rest of the city was not damaged as badly.

It is a tragic irony that the country instrumental in forcing the Meiji government to allow freedom of religion should be the same country that dropped a bomb on the very people they had helped. There is a great sorrow for humankind in that kind of history. I would encourage you to visit Nagasaki and go to Oura Cathedral. There you can see the small statute of Mary pointed out to the woman of Uragami.

Translated by NISHIYAMA Sen and recorded by Judy NETON. Reprinted from JAPAN CHRISTIAN ACTIVITY NEWS.

a small reflection

by agnes pierce

The Lost Coin

Read St. Luke 15: 8-10

From making a close study of the lost coin, I believe there had been a wedding shortly before the loss of this coin in the little village and the woman who made such a desperate search for the lost piece of silver was no doubt the bride herself. Right across her forehead she wore the small pieces in a chain and there were ten and all pure silver, as was the custom those days.

The ten pieces of silver would mean what the wedding ring means today. It would be given to her by the groom and would be kept among her dearest treasures. All the days' pleasure would be stamped out for the bride if she found one piece of silver missing. Her heart would almost stop beating. At once she would begin her search. Could she have lost it on the street? If so, would she ever find it again? Can you not see her eyes filling with tears? One of her friends may say, "I am sure it is in your house as it was there you showed it to me. Go there and light your small lamp and search for it again."

She turns again to her little flat roofed house to search where darkness had settled. Can you not see her trimming her little lamp and beginning to sweep? Finally she catches a glimpse of it shining near her wall and how fast she runs to pick it up. There it is—no larger than one of our coppers—in a crack on the floor.

Quickly she leaves the house and calls to see her friends and says, "Rejoice with me, I have found that which was lost." She is now laughing as much as she had been weeping. Others laugh with her.

God really cares for the individual. His wonderful love seeks us and He is persistent until He finds us. We may hide away in some dusty corner, but He will find us. The Psalmist said, "Even if I take the wings of the morning and dwell in the uttermost parts of the sea; even there shalt thy hand lead me and thy right hand shall hold me." (Ps. 139: 9-10) No man or women can hide from God.

Like a great sea, people are all around us today who are lost. Lost in every kind of vice ever known to man. They are trying in vain their fear to quell, their hopes to raise, but what they need, the Bible says, is to return to the Saviour of the World. Let us seek the lost. Welcome them to our ladies' groups and our Church, and finally lead them to the Christ who can help them.

wms highlights

Kootenay Presbyterial

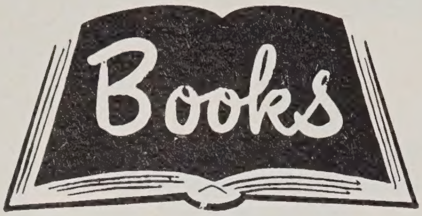
During the mid-year Rally of Kootenay Presbyterial, held at Twin Bays on Kootenay Lake, an honorary membership certificate and pin were presented to Mrs. Esther Wells of Creston, B.C., in celebration of her 100th birthday. Until three years ago, Mrs. Wells was the Associate Member secretary for the W.M.S. group in St. Stephens Church, Creston, B.C. and still attends W.M.S. meetings.

Corsages were pinned on both Mrs. E. Wells and Mrs. A. Carter of Trail, B.C. Mrs. Carter is a long time member and life member of the W.M.S. and is still active in the auxiliary of First Presbyterian Church, Trail, B.C.

Mrs. Wells, on left, and Mrs. Carter.

Trinity, York Mills, Ont.

Presbyterian Women of Trinity Church, York Mills, co-sponsored with the Christian Education Committee, three special evenings for the whole congregation on the study "Canadian Concerns—Christian Response". The first was "Native People—the Far North". Dr. Alex MacSween showed slides and related his findings on his recent visit to Inuvik and surrounding territories. The second took the form of a panel discussion on "Native People—Ontario" with Mr. Geo. Cromb, Regional Director of Ontario for the Dept. of Secretary of State, Mr. Bob Holota, a community worker for the Native Canadians' Centre in Toronto, and Dr. MacSween representing the church. The third evening was on "World Hunger" with Rev. Geoffrey Johnston and Mrs. Marjorie Ross as special guests.



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COME SEE A MAN by Grace Noll Crowell—$2.00
Meditations, prayers and poems on the life of Jesus.

ADVENTURES IN PRAYER by Catherine Marshall—$1.95
New insight into the effectiveness of prayer with the exciting discovery that life's real adventures stems from "honest-from-the-heart" praying.

THEY MET JESUS
by DAVID ALLAN HUBBARD
G.R. WELCH COMPANY, $1.50

The conclusion to this book opens with the words, "Eleven persons, a fraction of a vast host, have told their stories." We can be glad that they did because the stories have answered questions that may have been in our minds. Why did they come to Jesus? How did they feel in his presence? How were their lives different afterwards? To answer the questions for us the author tried to read himself into their experiences. Thus we become better acquainted with Simon the Pharisee, with Jairus, Zaccheus, Bartimaeus, Mary Magdalene, Joseph of Arimathea, and others who are not given names but are identified by the need which made them seek out Jesus. We meet them as men and women crippled in body by sickness and in spirit by greed and materialism. The stories supply background to their lives and the setting in which each met Jesus. We can see them as men and women of our own day who may be faced with similar problems that can cause them to lose hope. Through their revitalized lives these men and women of New Testament days bring us into contact with the authority and power of Jesus. We see his consideration, his confidence, and his reasonableness. We feel his compassion and mercy. We learn of his forgiveness and salvation. We look towards his kingdom and we acknowledge his Lordship.

The book could be used in its entirety as a series of studies for a group. It could provide general background information to make us personally more familiar with the times in which Jesus lived. The characters speak of themselves but only to reveal more of Him through whom they found life. As we meet them, and Jesus through them, we see revealed guidelines that could help in solving human problems which are the same today as they were long ago.

—Isabella Hunter

I'M DIVORCED—ARE YOU LISTENING, LORD?
by P. S. BUCK
Judson Press $1.35

In this little book of poetry the author expresses the emotions and longings of a woman experiencing divorce. There is evident, a gradual progression from despair, pain, resentment, anger, hurt to a degree of reconciliation to her status, together with a deepening relationship with God and a new confidence that in His strength a new life can be built.

I'm Divorced—Are You Listening, Lord? can help those who have not experienced divorce empathize with those who have. It will also give new hope to those who suffer from the experiences of divorce.

GOD CAN WORK THROUGH YOU
by OTTO WHEELEY
Judson Press, 1977 ..... 61 pages, $2.75

The author is Senior Vice-President of the Koppers Company Incorporated and an active layman in the Church. In this book, speaking out of a background of personal experiences, he challenges the individual to give positive expression to his or her faith through a daily life style. The basic reason for urging this is that the individual, who is made "like God" (in God's image) is also given the opportunity to accept or reject his or her God given potential for life. The person who truly desires to "know God" can; the person who "desires truly" to know God's leading, can; the person who is prepared to follow where this leads can be an effective positive force in changing society.

This book could be the answer to many who are seeking new insights and help in making their lives meaningful.

POSTAGE
First Book—$.20
Each additional book—$.10

Letters

The motion adopted during Council for the WMS(WD) to support members as they take it upon themselves personally and individually to protest sports activities during the hours of worship by letters, phone calls, over radio, in newspapers, or any media, appears unrealistic to this reader, and therefore I question the validity of recommending such action. (Page 9, June-July issue).

If the parents of these children have not been influenced through their own church affiliation to give guidance in this respect, is it likely that the situation will change for the children even if these strongly attractive activities are scheduled for another day or another hour on Sunday?

Any loyalties children might have had to the Church have been pretty well diluted by the attitude their parents have adopted regarding family weekends on camping trips or at cottages in the spring, summer and fall, and family togetherness on skiing and snowmobiling expeditions, etc., during the winter. No one is more aware of this trend than the Sunday school teacher.

As long as parents choose to regard Christian responsibilities with convenient casualness, and actively encourage their children to follow suit, we can hardly expect the law to feel obliged to accede to—or even listen to—the demands of a minority whose membership appears to be willingly engaged in the activities to which it is objecting!

Protests to the media will have little impact or influence on the spiritual growth of our children if the Christian values, loyalties and priorities of parents are in question. Would it not be more effective to examine the real source of the problem and urge parents to accept their responsibility in this area of Christian awareness?

It is interesting to note that the children who had the benefit of church services and Sunday school training before legalized Sunday sport became such a tempting attraction are the easygoing parents of the youngsters who are giving the WMS this concern today.

Yours sincerely,

Isabel McLaren (Mrs. G. C.),
Ottawa

OFFICERS’ ODDMENTS

October is for walking—misty mornings, scent of woodsmoke, flame of maple, unbelievable yellow of poplar and birch, pumpkins in orange pyramids, small ghosts and witches on the Hallowe’en “loot trail”. If you’re a parent, you’ll be with them on All Saints’ Eve; but, without that excuse, just walking in October speaks to one’s soul.

Walk to call on shut-ins, to bring them some of the outdoor glory of October.

“Glad Tidings” Secs—*Where possible, walk to contact G.T. subscribers. “Let your fingers do the walking”* **is** *easier, of course, but something is lost. Face-to-face contacts may result in subscriptions (new and re-newed); prospects for next year’s Executive—even for the office of President; Programme ideas; a recipe for Pumpkin Bread—Who knows?*

Speaking of the small ghosts and witches—some of them are our C.O.C. and Explorers, perhaps already embarked on the “Caribbean Crescent” trail. **Leaders**—*Have you registered your group with Miss Moncrieff at Head Office? Helps for your programming will come your way, if so.*

Synodical Secretaries for Adult Groups—*Forewarned is forearmed. You will be receiving (the P.O. willing) bundles of Report Forms. Let “In-and* **Out**” *be your motto as you pass them down the line to Presbyterial Secs. Let the motto be theirs too in sending them out to Adult Group Secs. No walking in all this, of course—but it’s part of October.*

And speaking to **all Pres.**’*s—Are you relaxed, confident—or “navy blue”? Do you arrive at meetings with all details checked—worship, programme, refreshments, business of the month—or do you “play it by ear”—and end up with an earache, wondering why? Don’t let the whole burden of checking rest on you. What’s a Vice-P. for? She can check on such things as the lunch, the* **“Fellowship of the Least Coin”** *reception (taken by members in turn?), the introduction and thanking of a guest speaker. Check with her on these. Walk to do it in October. There is a balm in the very air.*

In Remembrance

Miss Ellen Bell
St. Andrew’s, Belleville

Mrs. Grace H. Nixon
Presbyterian, Bethel

Mrs. Walter McCormick
Central, Cambridge (Galt)

Mrs. W. A. (Gertrude) Blaschke
Knox, Cambridge (Galt)

Mrs. James L. Landsbrough
Knox, Grand Valley

Miss Jessie Sime
Knox, Grand Valley

Mrs. Charles Robertson
St. Pauls, Kemptville

Mrs. William (Mary Gertrude) Mitchell
Presbyterian, Limehouse

Mrs. Elizabeth McIntosh
St. Peter’s, Madoc

Mrs. Jean Sharpe
Presbyterian, North Caradoc

Mrs. Lyla Kelman
Presbyterian, Paris

Mrs. G. A. (Ruth) Anderson
Knox, Toronto

MISSION STUDIES

LOCAL CHURCH IN GOD'S MISSION

ADULT STUDY

The material for this study has been prepared by the Women's Missionary Society, W.D. It is set up in six session outlines but allows flexibility in planning for your group's needs and interests.

Session 1: An exploration of the meaning of the theme.
Session 2: Investigating the "local church" in the Old and New Testaments.
Session 3: A look at a "local church" in recent history (Mary Slessor).
Session 4: Learning how your local church is "in God's Mission".
Session 5: What are the challenges facing the local church?
Session 6: What action can be taken by your group as a result of this study?

Also included:
—concerns of church people in Canada and overseas to help focus on challenges.
—"action" ideas to get group thinking of their own ideas.
—"community exploration" sheets to help the group discover its own community.

$2.00

ADDITIONAL RESOURCE: **MAKING MISSION HAPPEN**
by Arthur O. F. Bauer (Friendship Press)

This book provides theological and practical insights into mission and the place of the local church. Each chapter contains writings of famous thinkers and educators with questions at the end to enable groups to use the book as a study.

$3.50

YOUTH STUDY PACKET includes:

GO-GROUPS, GEARING UP FOR REACHING OUT
by Eleanor McMullen and Jean Sonnenfeld (Friendship Press)

This book contains seven experiences relating to topics such as, "What is Mission?", "Mission in My Community", and "What Have I to Share With You". The book contains many good ideas and involves the participants in activities such as, a simulation, a role play, a debate and organizing a go-group.

ALSO included: two sample session outlines, supplementary resource list, Offering Emphasis, related pamplets, evaluation form.

$3.50

THE CARIBBEAN CRESCENT

Adult and Children

NEW MISSION FOR A NEW PEOPLE: Voices from the Caribbean
Edited by David I. Mitchell (Friendship Press)
The basic book for the Adult Study. Caribbean writers speak of the social, racial, cultural, religious and economic tensions in the Caribbean and how the churches are responding.
For adults *$2.75*

STRAND OF PEARLS: The Guide on "The Caribbean Crescent" for all age groups.
Edited by Ruth Montgomery (Friendship Press)
Includes suggested study session outlines, and activities.
For all leaders *$2.25*

PICTURE THE PEOPLE OF THE CARIBBEAN
Edited by Joyce Bailey and Michael Dash (Friendship Press)
Supplemental resource, introducing individuals from Caribbean.
For adults and youth *$2.95*

GUYANA GUIDE
Prepared by Children's Work Committee, WMS(WD)
Includes pictures, stories, activites and worship suggestions.
For Children

LEARNING-GIVING EMPHASIS BOOKLET
"SUPPORTING LEADERS OF CHILDREN'S PROGRAMS IN GUYANA"
Prepared by Children's Work Committee, WMS (WD)
Includes background information, stories, games activities and pictures.
For Children

MAP'N'FACTS: THE CARIBBEAN, *Colour map, 17" X 22" (Friendship Press)* *$1.95*

CARIBBEAN CROSSCURRENTS
Colour filmstrip with cassette and guide
Guide contains: scripts for children and adults, two study guides for adults (each is a different approach), study guide for children, and background information. This filmstrip can be used as part of your study with materials above or as a complete study in itself.
For all ages *$5.00*

CHILDREN'S STUDY PACKET—$3.25—includes Strand of Pearls, Guyana Guide, Learning-Giving Emphasis Booklet
ADULTS—must order individual items according to group needs.

OVERSEAS PUBLICATIONS

CARIBBEAN CONTACT

Newspaper format, published monthly, 20 pgs., $6.50 (U.S.)

"Represents a package of information and analyses about current Political, Economic, Theological, Cultural issues about the Caribbean. Written by journalists and informed commentators from various parts of the region." Caribbean Conference of Churches.

Caribbean Contact Ltd., P.O. Box 876, Port of Spain, Trinidad, W.I.

AACC BULLETIN

Quarterly Magazine, 40 pages, $1.20 (U.S.)

Articles on theology, history, development and other issues of concern to the churches in Africa. Published by the All Africa Conference of Churches.

A.A.C.C. Bulletin, All Africa Conference of Churches, P.O. Box 20301, Nairobi, Kenya.

CCA NEWS

News-magazine, published monthly, 12 pgs., $2.00 (U.S.) Sea, $8.00 (U.S.) Air.

Articles and news items related to Asian Church News, theological comment, religion and culture, history, social issues. Published by Christian Conference of Asia.

CCA News, Christian Conference of Asia, 480 Lorong 2, Toa Payoh, Singapore 12.

ARIRANG

Newsletter, 12 pgs., published twice a year.

Published by the Korean Christian Church in Japan with news items on church activities and Canadian missionaries.

The Korean Christian Church in Japan, Room 52, Japan Christian Center, 3-18, Nishi-Waseda 2-chome, Shinjuku-ku, Tokyo 160, Japan.

JAPAN CHRISTIAN ACTIVITY NEWS

Newsletter, 6 pages, published twice a month, Sea $10.00 (U.S.), Air $12.00 (U.S.)

Articles related to news, theology, social issues. Published by National Christian Council of Japan.

National Christian Council, Room 24, 3-18, Nishiwaseda 2-chome, Shinjuku-ku, Tokyo 160, Japan.

THE RICE BOWL

Newsletter, 6 pages, published occasionally.

Published by the Canadian Presbyterian Mission with news from Canadian missionaries and articles relating their experiences and work.

The Canadian Presbyterian Mission, P.O. Box 17-5, Taipei 104, Taiwan.

THE NORTH INDIA CHURCHMAN

Monthly magazine, 20 pgs., $4.00 (U.S.) Seamail, $10.00 (U.S.) Airmail.

Contains news and articles relating to the Church of North India.

North India Churchman, ISPCK, Kashmere Gate, Delhi-110006, India.

ONE WORLD

Monthly magazine, 24 pgs., $10.00 (U.S.) Airmail.

News and articles from and about Christians around the world, film and book reviews, monthly Bible Study. Published by the World Council of Churches.

One World, World Council of Churches, 150 route de Ferney, P.O. Box 66, 1211 Geneva 20, Switzerland.

Prices indicated are for annual subscriptions.
If no price is listed, do send a donation to cover costs.
Pages as noted are approximate.

from the treasurer

Legacies

Many men and women over the years have remembered the Society in their wills. We very much appreciate these contributions to the mission work of the church and thank those of you who have already made this provision in your will.

Inquiries regarding the legacy policy of the WMS should be directed to the Treasurer of Society, Mrs. Clara Hogg.

SYNODICAL GIVINGS

January—August 1977

OBJECTIVE		**1976**	**1977**
$ 24,600.	BRITISH COLUMBIA	$ 10,265.	$ 7,679.
22,700.	ALBERTA	8,408.	9,204.
12,850.	SASKATCHEWAN	4,162.	6,111.
18,500.	MANITOBA & NORTHWESTERN ONTARIO	7,327.	5,761.
162,650.	HAMILTON & LONDON	73,892.	74,200.
164,800.	TORONTO & KINGSTON	66,200.	63,036.
77,000.	QUEBEC & EASTERN ONTARIO	35,460.	39,816.
$483,100.		$205,714.	$205.807.
	SPECIAL GIFTS		4,966.

Other Side of the Door

Lord,
behold I stand
on the other side
of the door
and listen
to your knock

Often I'm close by
pretending not to hear
keeping so still
you'll think I'm away
because I don't want
to be bothered
with you Lord
don't want to listen
to what you have to say

Other times
I shout out
I can't come to the door right now
I'm busy
sharing the latest gossip on the
telephone
preparing dinner for special company
manicuring my nails
so I call to you
to come back later
when I'm less occupied
with important things

Then there are days
when I open the door just a crack
being careful to keep the chain on
so you can't come all the way in
I peek through the slit
listen a little
but don't want to hear too much
of what you have to tell

I'm afraid you might ask me
to do something I don't want to
something that doesn't fit in with my plan
something that might require some
sacrifice

So I hold the door only slightly ajar
for a minute
and then shut it again
But today, Lord
I took the risk
of throwing the door wide
of inviting you in

To my surprise you brought
the glorious gifts of
your friendship
your graciousness
your enthusiasm
your energy
your love
your joy

Now I'm so elated with well-being and
jubilation
I want to laugh and dance and sing
to tell the whole world
about this wonderful thing
of unbolting the door
of opening it up
to let you come
in when you knock

by Gwyn Whilsmith

NOVEMBER 1977

GLAD TIDINGS

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CREDITS

Cover: from CCA NEWS.
"Let us go to Bethlehem": from WOMEN'S WORK.

GLAD TIDINGS
NOVEMBER 1977
VOLUME 53 NUMBER 9

KATHLEEN HUMMELEN
EDITOR

Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.
Member of the Canadian Church Press and the Associated Church Press.
Subscription rate $1.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings, Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.
Second-Class mail registration number 0606.

"Seek ye the Kingdom of God, and all these things shall be added unto you."
Luke 12:31.

The Master Builder

by Margaret Simmons

Soft music filled the newly-built sanctuary and overflowed into the crowded vestibule. Hands reached out in warm response to the friendly greeters at the door. The very air was charged with enthusiasm and I was glad to be in the Lord's House on the day of its dedication to His glory.

I slipped quietly into the oaken pew and without looking around, I recognized the presence of my invited Guest. My Guest was the Master Builder who had, at our request, been with each of us from the time of our Church's inception. He had worked with the Architect erecting many other churches and from His successful results, He more than qualified to undertake the monumental building project.

I cannot determine the exact time the decision emerged to build a church on the dry, barren soil. Although it lay unproductive, the Architect saw great possibilities for the erection of a unique building. The land had been purchased already at an exceedingly high cost and because of this, the vacant property became valuable immediately at the time of the transaction.

Respectfully, the Architect submitted His carefully drawn plans to the Master

Builder. I stood flabbergasted when He revealed the design to me. Did the Architect really believe that such a magnificent edifice could rise from such limited resources?

The Builder reminded me that my reaction was like that of the disciples who fed the multitude on the shores of Galilee. Their task of feeding five thousand people with five barley loaves and two fish seemed an impossibility. Then the disciples came up with the plausible solution. They would reach beyond themselves and go to nearby towns to purchase their supplies from others. But Jesus admonished them and said, "YOU feed them" and they did using only the provisions available. Not only that, but the disciples collected a generous supply of leftovers to be used later when needed.

If the Architect deemed there were adequate materials with which to work and possibly even enough to appoint the building with furnishings that at one time were thought unattainable, I would not argue with His success.

The first sign of the eruption of the building from the hard, unworked soil was the solid block foundation. Measurements were exacted carefully and the Builder placed the supportive blocks according to the plans laid out by the Architect. The foundation was not an object of beauty but rather one of strength. The Master Builder assured me it would stand as long, and even longer than the building.

At the lower level, the Church Hall began to take on a recognizable form. I knew by the character of the wide and spacious room that it was purposed for the expression of joy. The Master Builder emphasized the importance of this room. Happiness should touch every corner and laughter should ring from the rafters. He reminded me it was a good and pleasing testimony to make a joyful noise unto the Lord. It might otherwise be called the Fellowship Room or even Activity Room for in here happy hands reached out to others in friendship and service.

Another room designed and built for this level was the Multi-purpose Room. I liked this room. Although it realized less space than the Church Hall, it bespoke comfort. It was preparatory in nature and hence the consideration and meeting of ideas evolved here. The Master Builder called it the "Clearing Room." All ideas and suggestions were to be put forth here either for acceptance or rejection. Once cleared, then all decisions concerning the functioning of the Church could be carried out with singleness of purpose.

The manner in which the Master Builder used His tools stirred me. Every gesture evidenced His love for His work. No corner hid from His loving hands. Every detail, although it might not be a prominent feature when finished, received His full attention. He found many imperfections of which I was unaware and He tenderly corrected them.

The upper level had an atmosphere of its very own. The Architect had determined that the doors be large, wide and easily opened, to welcome friend and stranger into the love within the building. The Master Builder tested the entrance and found it readily accessible.

The windows had been designed to let in the fullest amount of light. It concerned me that so much light would reveal the less appealing dark corners in the building. The Master Builder sympathized with me but with His never-changing patience, He pointed out that with ingenuity and a new attitude, the dark areas could be brightened appreciably. I had so much to learn. The Builder reminded me that these windows were designed not only to let light in, but they allowed others to see and be cheered by the brightness within.

The sanctuary was the heart of the building. I could not enter it without feeling the awesome Presence of the One for whom it was built. The high arch of the beamed ceiling as it reached upward, created a feeling of majestic power. To be in His Presence overpowered me. I thought of Moses when he had been tending his flocks on Mount Horeb. Suddenly a bush in front of him seemed to burst into flame and although the fire burned continuously, the stem and leaves were not consumed. God commanded Moses to come no closer for he stood on hallowed ground. I looked toward the altar remembering God's command that the fire must be kept burning always upon the altar; that it must never go out.

The intense feeling left me after a few moments and I gladly sat down in the welcoming pew. The Architect had designed the pews for our greatest comfort and it was the Builder who suggested that when we entered the Sanctuary, we should spend some time in quiet prayer. To concentrate on His merciful love would open the way to a more receptive worship hour.

He encouraged that I wait not only for Sunday morning to bow my head, but to go into the Sanctuary often to talk with my Father. He told me this room was also intended for meditating; that I ought to take some time to listen to my Father.

I expressed my appreciation to the Master Builder for the beautiful Church now raised on the once empty site. The wise use of the materials in its construction had changed its appearance much like a cocoon changes to a butterfly or a duckling to a swan. I was so thankful the building was completed.

The Master Builder looked at me knowingly. He realized that although the building appeared finished, much more needed to be done. There would always be constant repairs to keep the building acceptable in His sight. But the Builder had one more concern. It was the matter of the cross to be erected on the highest and most visible point of the edifice. It would let others see our relationship with Christ and perhaps draw them toward Him. I thought of His words on the cross, "Forgive them for they know not what they do." I felt we were to perpetuate this kind of merciful love; an all-encompassing love that can come only through the grace of our Lord.

It was by His grace that the Church was built and He worked by the immutable laws of love. He suggested I record these and post them on the inside door of the Church. He had no doubt in His mind that if these principles were applied to the building of every Church, then the Kingdom of God would know no bounds. These are the requirements for building:

Willing hands that are quick to serve;
Sure feet to walk with those in need;
Tender arms to enfold all who are lonely;
Gentle eyes to see the beauty in every living thing;
Sensitive ears to hear the cries of the distressed;
A kindly tongue to speak sweet words of hope and truth;
An understanding mind to contemplate and delight in the endless wonders of creation;
An obedient will to follow in His paths;
A loving heart to choose wisely in all things;
A forgiving attitude to release the power of love;
And a soul which constantly seeks union with God.

I pleaded my shortcomings with the Master Builder but He did not reduce the requirements. Instead, He added to them. To become a living monument to His everlasting glory, there must be continual prayer and study of His Word.

There were materials left over from the building of the Church. These He left with us to be used as needed. The Architect then presented the Builder with the plans for another Church building. I knew that before long, another Church would soon erupt through the hard, unworked soil of vacant property.

The Confessing Community

by HEATHER JOHNSTON

Mrs. Heather Johnson, chairman of the PCC's Committee on Inter-Church Relations, is a member of the Central Committee of the World Council of Churches. She sends the following report of their annual meeting.

The Leitmotif of this year's Central Committee seemed to me to be, "How can we become more faithful to the Gospel and to the insights received, both as a World Council of Churches and as member churches?" Out of this, three major topics rose as *the* concerns:

1. The Confessing Community.
2. The Consensus Document on "One Baptism, One Eucharist and a mutually Recognized Ministry".
3. How can the churches work toward a Just, Participatory and Sustainable Society?

"These three issues all relate to the character of the church as the missionary, serving people of God", said Dr. Potter in his General Secretary's report. It was a clear challenge to churches to recognize the *interrelatedness* of the work of the WCC. "Church structures and institutions have predisposed members to a divison of concerns", he continued and then outlined three elements where he felt the churches could be more faithful to the Gospel.

1. Truth (alethia—Greek).
2. Loyalty, or steadfast love (Hesed—Hebrew) and
3. Suffering.

Each memberchurch will receive a Letter to the Churches entitled "The Confessing Community", calling Christians around the world to join in prayer for a church that truly confesses Jesus Christ in word and deed. The preparation for this letter began in January this year, when all Central Committee members were asked to frankly and personally reply to five basic questions relating to witness in our own community, experiences of evangelism personally shared in within the last year. In Geneva panelists from nations with different political systems and from churches with different traditions provided varied perspectives on what it means to be a confessing church. In small groups we shared thoughts and experiences in the light of Eph. 1, 15-23 and the final draft of the letter was accepted in the third plenary session. (How difficult it is to agree on a text!) It is hoped that this letter will be read in each congregation! [Letter follows.]

Dr. Lukas Visher, director of the Commission of Faith and Order, reported on responses received from some 100 church bodies relative to the document on One Baptism, One Eucharist and one Mutually Recognized Ministry. "There is considerable agreement on the first two, not so much on ministry", he said. This paper incorporates the work of theologians and groups who met over many years representing all major confessions, including the Roman Catholics. It is also the first time that the WCC has submitted a consensus statement on the basic doctrines of the Church to the churches for their official response.

The theme of a Just, Participatory and Sustainable Society formed the third major concern of the Central Committee. What is the Christian vision of a JUST society? Within that theme two other words have been added: Participatory—a society where all the people have the opportunity to take part in the decision-making process, and sustainable—how can the resources of the world sustain the life of society, when it is the use of resources which create an unjust world.

Several things are of particular interest to us as Canadians.

1. A World consultation of "The Bible in our Situation and our Work" is to be held in Naramata, B.C. October 17-22, 1977.
2. A prayer calendar of mutual intercession is to be made available to member-churches in 1978.
3. The Indian Brotherhood of the Northwest Territories in Canada is to receive a grant from the Special Fund to Combat Racism (now totalling 2.5 million dollars).
4. The report of the Geneva Consultation on a Proposed Action/Reflection Programme on Transnational Corporations (June 13-18, 77).

I close this report with the words of Wesley's Covenant used at the closing service in Geneva. They express my own feelings and aspirations as I look to the future:

I AM NO LONGER MY OWN BUT YOURS. PUT ME TO WHAT YOU WILL. RANK ME WITH WHOM YOU WILL. PUT ME TO DOING. PUT ME TO SUFFERING. LET ME BE EMPLOYED FOR YOU OR LAID ASIDE FOR YOU. EXALTED FOR YOU OR BROUGHT LOW FOR YOU. LET ME BE FULL. LET ME BE EMPTY. LET ME HAVE ALL THINGS. LET ME HAVE NOTHING. I FREELY AND WHOLEHEARTEDLY YIELD ALL THINGS TO YOUR PLEASURE AND DISPOSAL. AND NOW, GLORIOUS AND BLESSED GOD, FATHER, SON AND HOLY SPIRIT YOU ARE MINE AND I AM YOURS. SO BE IT. AND THE COVENANT NOW MADE ON EARTH LET IT BE RATIFIED IN HEAVEN. AMEN.

a letter to the churches

". . . having the eyes of your hearts enlightened that you may know what is the hope to which he has called you . . ." Eph. 1:18

Sisters and brothers in Christ,

Greetings to you all in the Name of the The Lord Jesus Christ. We are your fellow Christians, sent by Churches from many parts of the world to meet one another here as the Central Committee of the World Council of Churches. We belong to different races and cultures. We enjoy our God-given diversity, and yet we reflect the divisions which tear our world apart. We meet from different Christian traditions. We rejoice in this enrichment, and yet we feel the pain of belonging to divided Churches. Sometimes we have to struggle hard to understand one another and to express our common calling. "The Confessing Community" has been our theme which we have explored in the light of Ephesians 1:15-23, in relation to the different situations in which we stand as Christians in the world today and to the many urgent issues we have had to face during our meeting.

We have been encouraged to hear of the faith of congregations of Christians in many parts of the world who confess Christ with their hearts and their mouths, in their words and their lives. Such witness is always costly. For some even within this past year it has led to martyrdom. Some are imprisoned for their confession; others are pushed aside. Some find themselves rejected by the societies they live in; others have to resist being seduced by them. Some make their witness in the arena of public controversy; others keep the faith steadfast where public witness is restricted.

Witnessing as a Christian community we simply reflect the "good confession" made by the Lord Jesus Christ Himself. (1 Tim. 6:13). He brings the hope of the Resurrection, bearing in His body the wounds of His suffering. He bears the sins of the world. He shares in the struggles of humanity. He calls His Church to witness to His victory over the "principalities and powers" and gives us strength to fight against all forces of evil. He alone is the Lord, beside whom there can be no other lords, and therefore He brings under judgement all other allegiances that lay claim to our lives.

The Holy Spirit gives light to our hearts and minds to see Jesus as the Risen Lord and to recognize in the frail shape of His Church on earth the divine glory of His body. As members of this body we are nourished at the Lord's Table, and with the whole community of saints we join in a liturgy of thanksgiving and praise. In the darkest hour of despair we hear the Easter message. 'The Lord is Risen'. And we respond with heart and voice 'He is risen indeed!' We invite you to share your response as you sing your songs of resurrection joy and give thanks to God for the gift of this gospel.

Yet who are we to sing the song of triumph? As Christian communities we celebrate victory, but we often seem to live in defeat. We worship a living Lord, but we do not always do what he tells us. We say we will follow him, but we are afraid to go where He leads us. We claim to be signs of the Kingdom, yet often we are mere replicas of the communities around us. We are called to share in Christ's work of transforming the world, but we conform uncritically to the patterns of our societies. We are sent to announce "good news to the poor", but we close our ears to what that means for ourselves. We declare "liberty for the oppressed", but we shrink from the price of solidarity with them. We claim our liberation in Christ, but we are trapped in the network of evil. Let us cry together:

Abba, Father, set us free.

We invite you to ask of one another some of the following questions relating to the place where you are:

- How do we witness to Christ in our words, our deeds, our daily life and work?
- How do we share our faith with others in our families, in our neighbourhood and throughout the world?

- How is our confession of Christ contradicted within our Christian community?
- What changes would it mean in the life of our congregations if we were a community fully confessing Christ?
- How do we help each other to lay open our lives to Christ?
- How do we help each other to respond as Christians to the dilemmas arising in our daily work?
- How does our confession of Christ divide us from others? How does it unite with others?
- Where do we see women and men being denied the dignity that is their heritage, and what are we as a confessing community doing about it?

We pledge ourselves to pray for one another and to share Christ's ministry of holy intercession. Such intercession is not only a means of strengthening the community of confession but its very heart-beat. We invite your prayers:

—for those coming new into the confessing community
that the Spirit may yield His fruit in their lives
—for those settled and complacent in their faith
that the Spirit may stir them awake to a new vision
—for those who have left the Church feeling that it has nothing to offer them
that Christ may still reach them through the prayers, care and witness of His Church
—for those who come to the Church trying to find their way
that they may be received by a truly confessing community which
leads them to Christ
—for those who suffer for the sake of the Gospel
that they may rejoice in hope and confidence that the
Lord is at their side
—for those who look for an easy discipleship
that they may learn to take up the cross and follow Christ
—for those who are committed to true stuggle for liberation and justice, peace and reconciliation
that they may be sustained by the solidarity of the confessing community
—for those who are blind or indifferent to the needs of the world
that they may learn to see the needs of others through the eyes of Christ
—for all communities that confess Christ
that they may express the unity of His body, repenting of all that hides Him from the world
—for all who confess Christ as Lord
that their words may truly describe their deeds, their deeds fully enact their love and their love faithfully reflect their Lord.

Lord God, we pray that you will open the eyes of our hearts to the vision of a world renewed by your Spirit, open our mouths to name the name of Jesus and open our lives to the converting power of Christ. Together we celebrate Him as the risen and victorious Lord. Help us to worship, to witness and to work in joyful anticipation of the final victory when Christ shall gather all things together in glory and claim the nations as his own. For Yours is the Kingdom and the Power and the Glory now and in all eternity.

AMEN

The Irwins in Nigeria

David and Sheila Irwin, lecturers in Biochemistry and Biological Sciences, are employed by University College, Port Harcourt, but are recognized by the Board of World Missions as missionaries of the Presbyterian Church in Canada. This means that they will be related to the Presbyterian Church in Nigeria for pastoral care and will participate in the life of the Church there. Both were lecturers at Queen's University in Kingston, Ontario prior to their move to Nigeria in January of this year. The following article is an edited version of their first two letters to friends in Canada.

Warmest (literally!) greetings from Nigeria. We arrived in Nigeria on the 5th of January, having spent a most enjoyable 3 weeks in Britain. Between us we spent over $400 on books and those of you who know of David's liking for all printed matter will realize what a joy this was to him.

No one met us at Port Harcourt. The cable telling of our arrival came 4 days after we did! We approached a stranger at the airport and asked if he knew Rev. Don MacKay. He did, and took us to a friend of Don's who was able to take us to Don's home. As it turned out, we spent our first two weeks in Port Harcourt at Don's home, as there was no suitable accommodation available at the time. Don is a Canadian working with the Presbyterian Church of Nigeria and with the "Four Seas" project which is involved in community service. We found it was a great help to be with Don for he was able to "show us the ropes" and through him we have got to know some people. His steward also gave me some ideas about the prices I should pay at market when I bargained for food and other items.

We have now moved into the three bedroom furnished bungalow which the University has provided. This may be temporary accommodation as houses are being built on campus for staff. The university is 10 miles from town and the roads are narrow and traffic jams are a very interesting phenomenon indeed! We now have a car. It is a Brazilian made, Nigerian assembled V.W. Igala. We think it should be easier to get spare parts for it and it is a basic, fairly rugged machine which should get us around. We were blessed to get the house and the car so soon, as these sorts of things can take weeks and months. We are managing at present with 2 knives, forks, spoons, plates, etc. until our things arrive from Lagos. The ironical thing about our baggage is that the 180 lbs of books we sent by sea from Canada, posted on the 10th of December, have arrived. These are the books we considered we would not need immediately and were willing to wait for several months for their arrival. Anyway, we are very glad that they have come. More books were posted in the U.K. and we are now more optimistic that they too will arrive, some glorious day.

We are both involved with our departments. I'm in the dept. of biological sciences and David is in chemical sciences. David has been doing a lot of work with catalogues, ordering chemicals and equipment as well as library books, as a big order is supposed to go out in the next few weeks. He is also responsible for working on the syllabus for the first term. I was asked to make up the paper for the university entrance exam in biology which students from all over the country will write at the end of March. I will probably be lecturing on the physical background course for biologists—termed "earth sciences." I'm so glad I took that refresher course on rocks and minerals this past Fall for I will be giving labs in this area. There are no geologists on staff at present, so *I am* the geology dept., the physical geography dept., and a member of the biology dept. (In my spare time!).

We have both been involved in meetings with the Swedish architects who are working on a plan for Campus. Land will be reserved on campus in its original state so that field trips can be an integral part of the biology programme without having to drive miles to reach "bush". The temporary site which is being used meantime by the University is partly ready. As yet we do not have offices, so many of the meetings of the departments have been held in people's homes. Things are however coming along and we have seen improvements in the short time we have been here.

I'd like to tell you what it's like to be a housewife in Port Harcourt. I cannot speak for Nigeria as a whole; I'm sure there are differences in other areas. There are two main places to shop here—the open market and a few regular shops. Fresh fruit and vegetables are available at market and one bargains there. Pineapple, mango, pawpaw, oranges, lemons, tomatoes, bananas, yams, carrots, coconuts, onions and peppers are available and a host of non-food items. Mashed boiled yam tastes like mashed potato. Potatoes, cabbage and cauliflower are imported from the north of Nigeria and are expensive. You can pay as much as 75¢ a pound for potatoes in the dry season and cauliflower costs $1.50 upwards. As you can imagine, we don't have it very often. Eggs are also available at market and cost $2.25 to $2.50 a dozen. Candy is not available, and as I come from a country with one of the highest per capita consumptions of "sweets" in the world, I missed them so much that I learned to make fudge and peanut brittle. Peanuts (called groundnuts here) are grown in Nigeria but still cost twice as much as they do in Canada. I tell you these things because many people believe it's cheap to live in "third world" countries. It's not. We often wonder how the Nigerian people manage to feed their large families on low salaries. They do eat a lot of "gari" (cassava), yam, plantain, leaves of wild plants and fish.

We have a very nice house. This again is one of the anomalies of the society. People with good jobs are often provided with low-rent accommodation and the poor people have to pay high rent for one or two rooms with no piped water or sanitary facilities. The demand on services is so high here that there are frequent breakdowns. At the time of writing we have had no water for 8 days and our electric power is off for as long as 36 hours at a time. This plays havoc with fans and food in the fridge—I haven't defrosted the fridge once since we came here—power failures have done it for me! I don't like having to throw away food though. We've cooked, eaten, bathed, read, written, entertained by candlelight.

I do the laundry in our bath with a scrub brush as there aren't any laundromats. We were told before we came to iron all our clothes after laundering, because a fly can lay its eggs in wet clothing and the larva will emerge, pierce your skin and develop into a boil-like swelling in your tissues. Well, as you can guess, ironing in a hot climate is not a particularly enjoyable task but I have been doing it.

Well that's about enough of things domestic. I hope the above doesn't read like a list of complaints. It's not meant to be. We want you to have a better idea of our life here, as it's often hard to imagine what things are like in a place you haven't visited.

We have had a very busy time these past 4 weeks preparing for the University Entrance Exam. 12,000 students wrote in centres throughout Nigeria for the 250 places available for first year. An additional 100 or so places will be available for people from this State for a preparatory year before first year. We were both involved in the actual production of the papers. David helped with the printing, I helped type the exams and we both worked on collating and stapling. For security reasons these tasks couldn't be done by non-academic staff. There are often scandals of exam leaks and the Principal didn't want it to happen to us. The next stage that we'll be involved in is marking. Biology 200 at Queen's (Kingston, Ontario) with its 250-300 students is small fry compared to the pile of marking that awaits our attention (multiple choice and essay).

We would be glad of your continued interest and prayers. Please pray particularly for safety on the roads. We are grateful for good health and for the measure that we are settled in and adjusting to things here.

Every blessing to you all,

Sheila and David Irwin

in the world

by Marjorie Ross

by Marjorie Ross

Refugees. Do you remember the newspaper picture of a few years back? The father running with his bicycle laden with bundles. A frightened five year old clinging to the top. The mother, a little behind, her baby on her back and her arms full of kitchen utensils. In the background, the shells bursting in the village street. They were Vietnamese, but I can remember a similar picture where the people were French, and their worldly possessions had been bundled into a baby carriage. Every war and every revolution since time began has produced its refugees. Even today, with no "major wars" being waged, there are hundreds of thousands of refugees in every corner of the globe.

Last spring, a few of us met with a top official of the World Council of Churches' Committee on Inter Church Aid, Refugee and World Service. She told us that aid to political refugees continues to be the major concern of her department, except at the time of a major natural disaster like the Guatemalan earthquake. Also in May of this year, the United Nations High Commissioner for Refugees opened an office in Ottawa with the hope of making Canadians more aware of the ongoing refugee problem. Each month since brings me a very informative newsletter from this office (UNCHR for short), and this month I am passing on some of the highlights.

Why Are There So Many Refugees?

It may be that there are no more refugees now than there have been in any other period. Perhaps it is only that modern communication has shrunk our planet to the point where we are no longer ignorant of a situation that has always existed. This same knowledge of a larger world is shared by peoples everywhere, and those who in an earlier time would have felt they had no one to turn to now know of the existence of the United Nations, the church aid groups, the Red Cross, and appeal for help.

A code of behaviour has long been accepted with regard to prisoners of war. A similar code, called the Convention Relating to the Status of Refugees, drawn up in 1951, has been signed by most major countries, agreeing to recognize the special rights claimed by refugees. Since the number of member states in the United Nations grows as countries achieve their independence, so there are now refugee groups on every continent claiming protection under this Convention. For as long as it takes to work out a peaceful solution in southern Africa, as long as it takes to bring peace to the Middle East, as long as it takes for Latin America to find a non-violent means of changing governments, there will be refugees in need of help.

What do refugees need? How can we assist them, as world citizens, as Canadians, as Christians? Here are some actual "refugee situations".

1. Displaced villagers—temporary refugees.

Many refugees are village people whose simple way of life has been violently disrupted by fighting over their land. Many refugees in African wars fall into this category, and so did most of the refugees in Lebanon. Just like the refugees we heard about during the Biafran war, they fled their homes to escape the fighting, and, cut off from farms and livestock, became dependent on government or aid organizations for their daily bread. The task of sheltering and feeding thousands of people can only be undertaken by large organizations such as the Red Cross, Unicef, and some of the church aid organizations which have large staffs and financial resources. This work comes to an end with a peace settlement when the villagers can return to their homes, although it is often necessary to provide them with seeds and tools for a fresh start at rebuilding their homes and farms. In this phase, UNCHR and the churches play a continuing role while some of the other organizations move on to another emergency area.

Often the churches can play a very important part at each stage of a refugee situation by providing the nucleus of local organization. Priests and pastors are usually respected members of a community and ideal figures to head up committees for distributing relief. In Lebanon for example, the Orthodox bishops appealed personally to the World Council of Churches for aid for refugees crowding into their towns out of the war torn countryside, and then provided local leadership for co-ordinating relief materials from many different agencies.

2. Permanent refugees: would-be immigrants

The end of fighting does not mean a return home for every refugee. In many cases, those on the losing side may have nothing to return to. Or, they may fear for their lives if they should go back. A revolution or coup d'etat can turn a former ruling class into refugees over-night. These people cannot go back, at least not for many years. Where can they go?

First of all, they frequently appeal for *asylum* in some nearby country. Asylum is a temporary refuge in most cases, and it is understood that the refugee will be moving on to permanent resettlement somewhere else. Asylum is fairly easily obtained in some countries; entry as an immigrant is not, and so for many refugees a long and frustrating period of waiting must be endured in the country of asylum before the all-important entry permits can be obtained.

The following quotation is from the April 1977 UNCHR newsletter:

Living on the waiting list

The goal of most refugees in Latin America is to be resettled abroad. In the meantime they wait, wait for their requests for resettlement to be processed. Wedged into cubby-holes of desperation in major cities, many have waited for as long as three years. Despite the fact that they are located in small hotels or refugios, the psychological problems resulting from . . . uncertainty about their . . . future are similar to those of refugees in camps—that mix of despondency and tension that leads to deterioration of individuals and the group.

Refugee children are in many ways the major victims of refugee reality. They live in a world which accords no value to the present. Adults have strong memories of the past and developed notions of a better future, but the children cannot remember the past and do not understand the adults who live for a visa that means a long trip to an incomprehensible future. The fear and uncertainty which reign undermine the basic need of a child for security. His toys . . . have no personal history. . . . The culture of the country he is in must remain alien for he is only in transit . . . Overcrowding, living in close quarters where natural exuberance must be stifled, where the strain on the couple has repercussions on the child, all make life difficult. The school system is already overcrowded and will not make room for refugee children who will be moving on. Some children have already missed two years of school. Voluntary agencies (like churches) have provided schools for some of the children. For them, school is the wonderful time of the day when the present is real and what they do has value.

This passage refers to refugees from Chile who are living temporarily in Argentina, hoping to immigrate to Canada, the U.S., and elsewhere. They have found that in a time of world-wide recession there are few countries which are willing to admit more people, and those which still are admitting immigrants, like Canada, look long and hard at political refugees.

Chilean refugees fled to Argentina in 1973 when Allende's socialist government fell. Shortly afterwards, a new government in Argentina came to power and has made life quite difficult for the Chileans in their midst. Yet, until they obtain their entry permits they must remain where they are, and the UNCHR must continue to maintain them. More than one third of the original number still remain, numbering about 5,000 people. The UNCHR issues regular appeals to governments to relax their requirements or, in the case where a refugee has been accepted, to speed up the paper work. These appeals seem to be achieving some success, but it is a slow process.

It is interesting to compare it with the speed at which Ugandan Asian refugees were processed. In 1972 five Canadian officials went to Uganda and processed 6,000 refugees for immigrant visas to Canada in a little more than two months. Of course they were working, almost literally, under the gun of Idi Amin's expulsion order, but it was an indication that the red tape does not *have* to tangle on endlessly.

3. No Asylum granted—the boat people of south east Asia.

The difficulty of obtaining immigrant visas is now well known. As a result, many countries refuse to grant asylum because they fear they will have the refugees on their hands indefinitely. *Beginning* two years ago, at the end of the war in Indochina, but continuing up to the present, small groups of refugees leave Vietnam or Cambodia or elsewhere in small boats. Recently there have been as many as 800 new "boat people" arriving each month in harbours around South East Asia. There now number around 6,000 of these people, many still living on their boats or in small camps on the shore. The countries where they have landed have refused them even temporary asylum, unless UNCHR could guarantee that they would be speedily moved on and all their expenses covered. Since UNCHR cannot make these guarantees, the people remain on their boats. It now seems more likely that they will get permits to immigrate to permanent homes directly from their boats than that they will gain temporary asylum in Asia. Already over 5,000 boat people have been admitted to 14 different countries. One tragic aspect of the refusal of Asian countries to grant asylum is that captains of boats on the high seas have refused to rescue refugees from little boats which were foundering because of the trouble they would give when they reached port.

Voluntary Agencies can assist, but the final power lies with governments

If refugees can return to their homes, aid agencies can play a very important part in maintaining them through the period of crisis. However, as can be seen from the situation of the Chilean refugees and the boat people, refugees who must begin life again in a new country are entirely dependent on the decisions of governments. All that aid agencies, like the churches or even the UNCHR, can do is ease their time of waiting, maintain them if this is required, and try to introduce them into the new life once their permits are granted.

The Role of UNCHR

UNCHR must take the lead in diplomacy; it alone has the stature to ask governments to respect the Convention on Refugees. It also serves as a co-ordinating body between other U.N. agencies and voluntary refugee groups. It channels funds to governments to assist them in looking after refugees, either their own or those of another country seeking asylum. Finally it urges governments to grant asylum or permanent entry. Much more information about their work is available free from their Ottawa office (including many pictures which could provide groups with excellent display material). To get on their mailing list, write:

Information Officer,
United Nations High Commissioner for Refugees,
Suite 1915, 130 Albert Street, Ottawa.

The World Council of Churches Refugee Programme.

The World Council membership includes countries which have produced refugees (mostly Third World countries), countries which give temporary asylum (mostly European countries), and countries which receive refugees as immigrants (Canada, the U.S., U.K., Australia). At a consultation held in June of this year a first step was taken toward better co-ordination of efforts to assist refugees. For example, the countries granting asylum asked the Canadian churches to obtain from our Ministry of Immigration and Manpower a comprehensive list of the types of jobs available here so that refugees could be given suitable training while they waited for their papers. Often the W.C.C. will advance the cost of the plane tickets to refugees and they ask the Canadian Council of Churches to collect repayment once the refugee is established in this country. In many cases this is accomplished without trouble, although sometimes the refugee moves on, leaving no forwarding address, and that money must be written off!

Our church supports the refugee programme of the W.C.C. overseas through our Inter Church Aid committee. In addition our church has given almost $20,000 over the last six years to special refugee programmes. (See Inter Church Aid Fact Sheet No. 7, "Refugee Relief" available from 50 Wynford Drive, Don Mills.) There is further background on the church's work (with refugees) in Canada in the November 1975 Glad Tidings.

A Footnote: Canada's Role in Aiding Refugees

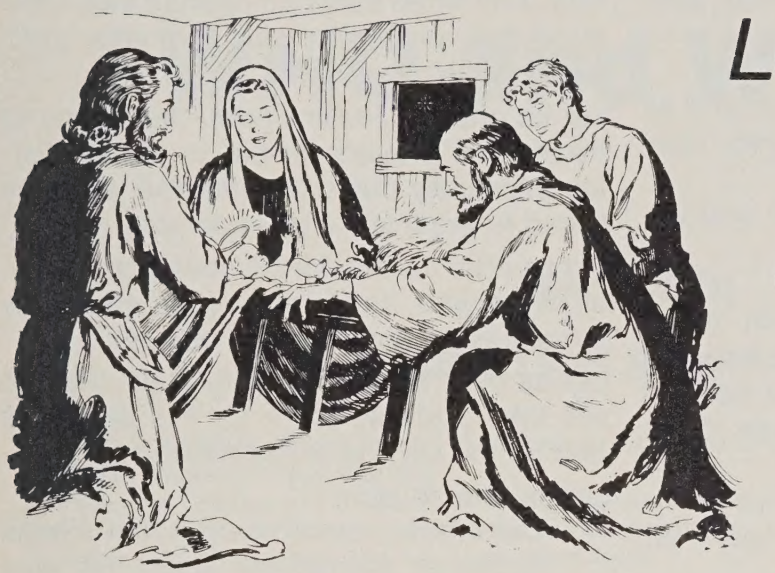
To get the latest word on Canada's part in the world refugee situation, I telephoned the Information Officer for Manpower and Immigration. (An interesting statistic to keep in mind: one in every ten New Canadians since 1945 has been a refugee!) Here is what I learned.

Latin American (Chilean) Programme: in response to appeals from the UNCHR, Canada has several times increased the number of refugees it agreed to admit. Now the figure has been raised to 7,000, of whom 5,980 have been authorized. Of this 5,980, 5,305 have actually arrived in Canada. Included in this figure are 200 prisoners from camps in Chile who were released by the Chilean government which commuted their prison terms to exile. In response to appeals from churches in Canada these 200 (with their families numbering 360) were allowed to enter this country. Now the government has agreed to begin a new programme and negotiate for a further 200 prisoners.

Indochinese programme: since 1975, Canada has admitted 6,700 Vietnamese refugees. Of these, 428 have been "boat people" from ports in Indochina. Very recently, our government responded to appeals from UNCHR by agreeing to take a further 450.

The Information Officer said that people in Immigration feel that they can never win with the Canadian public. Either they are letting in too many, or too few, or the ones who are coming are too leftist or too far to the right! He said that the figures showed Canada is doing more than her share in resettling refugees, and he hoped that church people would give them credit for moving as fast as they could in the face of security requirements and the bureaucracies of other governments. I think a comparison of these figures with those cited by UNCHR for the total number of refugees would prove him right. Those who oppose our government's immigration policy certainly make their voices heard. Perhaps we should write them a letter of support and encourage them to keep up the good work.

There are limits to the numbers Canada can absorb, but we have a great tradition as a haven for those who have no where else to turn. It is a tradition we should be proud to maintain.



Let us go to Bethlehem

Ever since people first began to ask questions they have tried to find an answer to "What is God like?" All down the centuries many strange answers have been given. It is the claim of the Christian religion that nearly 2,000 years ago that question was answered once and for all when a Baby was born in a stable behind an inn. God had sent His Son into the world to live the life of a man, in order to show us both what He is like and what we might become. This is staggering but it is true! Hence Christmas is a time of joy and thanksgiving. Christian people all over the world rejoice at the Good News of Christmas.

Let us ask God to help us in our worship, that all we say and think may be sincere and true:

"Almighty God, unto Whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy Holy Name: through Jesus Christ our Lord, Amen."

READING: Luke 2:15 and 16—in imagination we can go with the shepherds to Bethlehem and worship Christ the King.

HYMN: "O Come, all ye faithful."

THANKSGIVING

"The shepherds returned, glorifying and praising God for all the things that they and heard and seen."

Let us give thanks to God:
- For the Good News of Christmas with its assurance that God cares for us.
- For those who all down the ages have not been afraid to proclaim the Good News, even in face of opposition, ridicule and even death.

—For those who in our own day carry this Good News in every part of the world.

—For the privilege that we too may share this Good News, and for the spirit of joy and goodwill of this season.

ALL: "Praise the Lord, O my soul; and all that is within me praise His Holy Name.
Praise the Lord, O my soul; and forget not all His benefits."

READING: Philippians 2:5-11—In these words St. Paul takes us to the heart of the meaning of Christmas and sees in the humility of Jesus an example for us all to follow.

HYMN: "While Shepherds watched their Flocks by Night."

PENITENCE

There is one part of the Christmas story which must always fill us with shame. God sent His Son to live amongst us, but there was no room for Him in the inn. He had to be content to share a stable with the animals.

Let us remember with real sorrow—

—How often we crowd Him out of our lives.

—How often in our interests we leave no room for Him.

—How often we are careless about His great love for us.

ALL: We beseech Thee, O Lord our God, to forgive what we have been, to help us to amend what we are, and to direct what we shall become. For the sake of Jesus Christ, our Lord. Amen.

HYMN: "The First Noel."

DEDICATION

"And when they were come into the house, they saw the young child with Mary His mother; and fell down and worshipped Him. And when they had opened their treasures they presented unto Him gifts, gold, frankincense and myrrh."

Let us offer to Jesus Christ, the Prince of Peace, our prayers for peace, remembering especially our own land and all those called to great tasks of leadership.

Let us offer to Him, for His love and mercy, all those who, as He once was, are lonely persecuted, homeless and outcast.

Let us offer to Him our daily lives, that He will take and use them for His purposes and for the service of mankind.

Let us offer to Him

—our homes, remembering that simple home at Bethlehem where He was born;

—our work, remembering the carpenter's shop at Nazareth, where He did His daily work;

—our money, our talents and our time, remembering that all we have, we have on trust for Him;

—our friendships, remembering the joy that He had in His friends.

O Lord Jesus Christ, take our hands and work with them; take our lips and speak through them; take our minds and think through them; take our hearts and set them on fire with love for Thee and for all mankind; for Thy Name's sake. Amen.

HYMN:

Let us sum up our thanksgiving and dedication by saying together: "Our Father, Who art in heaven . . . "

May the blessing of God, His love, His joy, His peace and His protecting care be with us and with all those who need our prayers. Amen.

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"Walk For Your Health"

by Ninette Di Gangi

This summer I spent two months in Asia—one of them in Landour, Mussoorie, in the Indian Himalayas. This is where many missionaries gather for spiritual and physical refreshing during the intense heat on the plains. New missionaries come up here for their language studies and parents and children are reunited at all the hillside cottages surrounding Woodstock School. The only way to travel is to walk. Cars are only allowed up to a certain point, and then you ride in a cart pulled and pushed by four men, and eventually you have to walk the last stretch, with a porter carrying your bags. To get from Edgehill Guest House where we stayed to Kellogg Church was a half-hour climb up a narrow path hugging the mountain, and to get to Union Church in Landour was a half-hour down the same kind of path to join the narrow road that winds down past the church. We did more walking than we had in years and found that it had all kinds of beneficial side-effects in thinning us down and shaping us up!

In Ephesians 5 at verse 2 we are exhorted to "walk in love" and in verse 15 we are again admonished to "Look carefully then how you walk." Why all this concern on HOW we walk and WHERE we walk? Because this is the test of whether we are truly His disciples. Jesus is the way and He called His disciples to follow Him. Obviously, to obey His call necessitates movement in His direction. The Christian life is a walk—one step at the time. We all have to run occasionally, and we dawdle if we are sight-seeing or window-shopping, but it is the steady walk that will get us to our goal.

We are told here by Paul that we are to look CAREFULLY how we walk. We have been given directions, we are heading for a goal, we're not just out to enjoy the breeze and the sights and sounds. Psalm 119:105 says "Thy word is a lamp unto my feet and a light unto my path." We walk then knowing that God shows us the way one step at the time, and day by day. The walk signifies the ordinary run of things. That is where we really show our obedience to Christ as Lord, our submission to the Father's will. How we treat each other, how we love our neighbours, how we get along with those with whom we live and those with whom we work—that is our walk.

How we accept ourselves, with all our limitations, our responsibilities, our duties—all this is part of our walk too. There is no such thing as a right relationship with God that does not have a corresponding direct relationship with those around us. Our ordinary routine of living is where we need to be careful because that is especially where our Christianity shows! We are to look carefully how we walk, as those who are wise or as Philips puts it, "those who are sensible". Christ was sent to be our pattern, to show us the way. His word decides what is right and what is wrong, and we need to continually check with His word to make sure we are on the right path.

God gives us not only written directions and an example in His Son, but also inner direction. The Holy Spirit is the One who enables us to walk, encourages us along the way and leads and directs us in the way we should go. Putting our hand in the hand of God we CAN walk in love.

wms highlights

Kamloops Presbyterial
Knox, Vernon

The WMS Group at Knox Presbyterian Church shared their study with the congregation. The supper tables were decorated with flowers and Church pictures and news items. After the meal, which featured rice, ham, curry and a Nepalese dish of lentils, Dr. Gordon Mack, a United Church layman, spoke and showed slides of Nepal. The Macks spent five years with the United Mission to Nepal just before Miss Mary Nichol, R.N. began work there. "A Very Special Talent" was well presented by the Young People.

MacLeod Presbyterial
St. John's, Medicine Hat

Under the capable guidance of the Rev. J. K. and Marion West, an "Outreach Sunday" was held in St. John's Presbyterian Church. Many members of the congregation, children and adults, were involved in setting up the various booths and displays depicting the work of our Church overseas and in Canada. A brief address by Lt. Gov. Ralph Steinhauer, a panel discussion, Ukrainian dancing and a play put on by the young people were some of the features of the afternoon program. Most of the Hargrave-Taylor W.M.S. members took some share in the work involved. A review of the Canadian displays was used at their May meeting as the final program in the "Canadian Concerns: Christian Response" study and the Nepal display was reviewed at their June meeting.

This group is continuing its interest in the local Rehab Society their latest effort being the gift of a well-attended luncheon served in the Rehab Workshop's new building.

Peterborough Presbyterial—Knox, Havelock—100th Birthday Celebration

Mrs. Alex Watson (nee Minnie Johnson) recently celebrated her 100th Birthday. She has lived all her life in and around Havelock and has been deeply involved in the life of Knox Church.

Her life has been an excellent example of dedication, devotion and service to her church, her family, and all those with whom she has come in contact.

Brockville Presbyterial—First, Brockville—100th Birthday Celebration

The 100th birthday of Mrs. Mary Polly was celebrated on August 9th in the hall of First Presbyterian Church, Brockville. The party was arranged by the Afternoon Group of the W.M.S. of which Mrs. Polly is an honorary member. A large number of friends from the congregation, dignitaries from the City and relatives here and from a distance gathered to honour her. Mrs. Polly is remarkably well and still enjoys her association with the W.M.S.

Margaret Leask Honoured, in Uxbridge

Miss Margaret Leask, home on furlough and being from Uxbridge, was honoured at a tea given by the WMS of St. Andrew's Chalmers. About 100 attended from various groups in Uxbridge and Lindsay Presbyterial.

Available from the
WMS Book Room,
50 Wynford Drive,
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M3C 1J7

THE SPIRIT OF CHRIST
by MARIANO DI GANGI
G.R. Welch Company, Limited $5.50

In a series of chapters dealing with the life and ministry of Jesus, Dr. Di Gangi traces the working of the Holy Spirit in the earthly life of Christ. The author says, "The same Spirit who wrought mightily in the miraculous conception and virgin birth of Jesus, and descended upon Him when He was baptized in the river Jordan, continued with Christ on the way to the cross. As the Spirit anointed Him to preach the gospel to the poor and bring sight to the blind, so the Spirit sustained Him in the accomplishment of redemption."

As we consider the working of the Holy Spirit in the life of Christ, we are led to see that the same Spirit can work in our lives if only we will let Him. The Holy Spirit provides spiritual rebirth, guides us, enlightens us and fills us with joy.

This is a very helpful book and will result in some deep thinking of our own openness to the Holy Spirit. There are many quotations both from the Bible and from other writers. I found that so many spoiled the smooth passage of the message of the author.

—Mary Peckover

THE QUIET RIOT
by KATHIE EPSTEIN (Foreword by Anita Bryant)
Fleming H. Revell Company, Old Tappan, New Jersey $5.50

"Jesus did not die for perfect people"—(p. 79)—Kathie Epstein, a young professional show business girl, makes a serious effort to set forth in a simple way how directly and precisely God has led her life. After bumbling an attempt to capture the U.S.A. Junior Miss Title, Kathie realizes that there is a place for her in this world. She is determined to be a living witness to the Christian faith, but continues to stumble around until she puts complete faith in her faith. "The Quiet Riot" is a well written book, dealing specifically with "growing-up" problems, that could be used successfully with a C.G.I.T. group or by an individual young girl.

—Lynda Hoffos

TOP OF THE VALLEY
by MARY BRITE
Warner Press $1.65

This book is a true account of the author's grief at the loss of her husband. Mary Brite tells how she struggles for an inner peace in easing the pain of her husband's death, as well as trying to raise four children on her own.

Her efforts to overcome loneliness resulted in uneasiness within the social and business aspects of life.

The author's search for peace came one day through the help of a Christian friend. As her faith grew, she learned to cope with everyday life; thus she was enabled to be more at ease in her work and play.

This book gives the reader a view of how a person can be ravaged by grief and have her life restored through faith and prayer.

—Katherine Allen

FREEDOM AT MIDNIGHT
by LARRY COLLINS and DOMINIQUE LA PIERRE
(Avon Book) $2.55

This book was highly recommended to us when we were in India last fall. The writers conducted three years of very intensive research and list at the back of the book their sources of information.

"Freedom at Midnight" gives a detailed account of the events leading up to independence and partition of India and Pakistan in 1947. It takes us behind the scenes in England when Lord Mountbatten is asked to become the last Viceroy of India and lead that country into independence. The account of these events is told very vividly. We feel as if we are actually witnessing discussions between Lord Mountbatten and King George VI. We enter into the events in the life of Ghandi and his philosophies and hopes for India. We are drawn into the tensions raised when Mohamed Ali Jinnah demands a separate country for the Moslem people and all the decisions involved.

When the day of independence arrives we feel as if we are there and we rejoice with the peoples of India and Pakistan. Then we perhaps unfortunately, also feel as if we witness the horror of the massacre and killing which came with partition. One begins to wonder whether anyone will be left alive in India and Pakistan.

The book tells us how an uneasy peace was finally restored and the two countries struggled to cope with their problems and to govern their people. Finally the book tells of events leading up to and including the assassination of Ghandi.

Although "Freedom at Midnight" was difficult and depressing in spots, it is a book well worth reading. It helps us to understand the people of India much better and the account is told in a fascinating way. The book is never boring.

—Mary Peckover

CONFRONTING DEATH
by WILLIAM H. GRIFFITH
Judson Press, 1977 ..... 64 pages, $2.75

This book, while of potential benefit to the individual reader, could be used profitably as a basic resource for a group study of four sessions in length on the subject of the dying and of preparation for death. It treats such issues as the Biblical teaching about death and resurrection, the "right to die", how family and friends can be most supportive to the dying, funeral practices and the making of wills. It deals with the roles of the minister, the physician, the funeral director and the lawyer. It is a book that is deserving of a wide circulation for it approaches positively in readable style the concerns many have but hesitate to express regarding this matter of confronting death, whether that of loved ones or their own.

—Goodwill MacDougall

A LIFE TO CHERISH
by MILDRED TENGBOM
G.R. Welch Company, Limited
...$6.50

"As a new mother of a son I was helped by the experiences, feelings and emotions of Mildred Tengbom and her newborn son. Everyday occurances, frustrations and joys are more deeply understood. Verses of scripture have a new meaning to her as a mother in light of the new baby. She feels strongly that she and her husband are creating with God a part of the great universe. Any new mother or father could identify with the feelings expressed in this book."

—Dorothy Price

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NEWS

The Women's Society of Christian Service Meets in Cuba

HAVANA (EPS)—The Women's Society of Christian Service of the Methodist Church in Cuba held its fifty-third annual conference at the Methodist Church, Vedado, Havana, at the beginning of August. The theme of the meeting was "Deepen your work in the kingdom", with the word kingdom being interpreted as meaning not only the creation but the community and neighbourhood also.

The meeting counted the privilege of having two guests from overseas. Mrs. Rose Catchings, Secretary of the Women's Division of the Board of Global Ministries of the United Methodist Church, USA, who spoke in the opening service, and Mrs. Hilda Fuster, one of the first presidents of the society who now lives in the US.

Some 150 delegates attended the event representing the 1,000 members that the society has on the island. Also taking part were prominent leaders of the Baptist and Presbyterian churches.

The Women's Society of Christian Service has four fields of work, education, spiritual life, literature and community service. Among the topics discussed was that of divorce, one of the most serious problems affecting family and home life in Cuba today.

Native Counsellors Will Assist Urban Families

WINNIPEG (CCP)—The ceremonies were disrupted by power failures, the address was never given, the dinner was late, the sound equipment for the dancing blew the transformers, and the fire department arrived when the wiring finally caught fire.

It was not a typical graduation event.

But the five men and five women who received certificates were not typical students.

Cree, Saulteaux and Metis, varying in age from 20s to 50s and in levels of formal education from grade four to 12, the first graduates of the Native Family Life Counselling Program are special people.

They may be the only graduates unless funds can be found to allow the program to continue.

But Cyril Keeper, director of the program and a Cree himself, has not given up trying to find the money.

"The worth of the program will become clear only when these graduates prove their competence and effectiveness," he said.

After two years of intensive training the counsellors are helping other native families in trouble. Nine of them are working with the Winnipeg region of Manitoba's Health and Social Development ministry and one with the Native Alcoholism Council of Manitoba.

"When we examined candidates for admission to the program we looked for maturity and commitment to helping others," Mr. Keeper says.

"The people we have trained have lived through difficult times themselves," he adds. "In the work they are doing now with native families they will have shared background and shared experience. This is not possible for a non-native middle-class professional social worker."

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OFFICERS' ODDMENTS

Madam W.M.S. member—what's that in your hand? A calendar? A telephone book? A pen? A pamphlet? A door-bell? A pencil and paper? And what have they to do with WMS in November?

The calendar? Time marches on. The calendar is the 1978 Presbyterian Church in Canada calendar which some C.G.I.T. members will begin selling this month.

The telephone-book? It's allied with the door-bell, as **Nominating Committees** *go through the list of their Group members, putting together their 1978 Executive.* **Members**—*"Sorry—wrong number!" is not the answer they hope for.*

Should the pencil and paper not be used along with the telephone and the door-bell? Yes, but we're thinking of the pencil and paper for use in the assessment of the study, "Canadian Concerns: Christian Response". **Members**—*Pool Group thoughts, pro and con, and send them to the Office. The Adult Committee who prepares the study outlines appreciate your comments.*

The pen? It's not too early to send Christmas greetings to Mission personnel overseas.

The pamphlet? It's the 1977 "Advent Tryst" (available from the W.M.S. Book Room—price 25¢) for private (or Group) devotions in the Advent Season which heralds Christmastide.

from the treasurer

One of the great advantages of our magazine is to endeavour to keep our members informed.

I am sure by this time the Annual Report for 1976, commonly known as the "Blue Book", has reached every group and has been seriously reviewed. This helps us to be even better informed. Do allow time in your group to discuss this report.

Many have increased their givings to keep abreast of inflation, which is very evident by the number of Synodicals that went over their objective. Was yours one of these to be highly commended?

If at any time there are questions you wish to ask, regarding the Finances, please feel free to write.

I would like to see the Treasurers adopt a more uniform pattern of remitting the funds over the entire year. Perhaps sometime we can talk about this. In the meantime, as we are nearing the end of the current year, please do not withold funds until the end of December or January. Any amount is very important and should be sent in through the usual channels as it is received, thus releaving the financial strain.

Clara Hogg,
Treasurer.

SYNODICAL GIVINGS

January to September

Objectives		**1976**	**1977**
$ 24,600.	British Columbia	$ 11,207.	12,152.
22,700.	Alberta	8,408.	9,390.
12,850.	Saskatchewan	4,162.	6,810.
18,500.	Manitoba & N.W. Ontario	7,326.	8,153.
162,650.	Hamilton & London	78,392.	84,900.
164,800.	Toronto & Kingston	75,600.	76,036.
77,000.	Quebec and Eastern Ontario	40,961.	43,837.
$483,100.		$226,056.	$241,278.
	SPECIAL GIFTS		$5,711.69

Mbatha, Zululand

DECEMBER 1977

GLAD TIDINGS

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GLAD TIDINGS
DECEMBER 1977
VOLUME 53 NUMBER 10

KATHLEEN HUMMELEN
EDITOR

Published Monthly by The Women's Missionary Society, W.D. of The Presbyterian Church in Canada.
Member of the Canadian Church Press and the Associated Church Press.
Subscription rate $1.50 per year. W.M.S. members should send their subscriptions through their group Glad Tidings Secretary. Individual subscribers may order direct from Glad Tidings, Room 100, 50 Wynford Drive, Don Mills M3C 1J7, Ontario. Please make all money orders and cheques payable at par to Glad Tidings.
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Christmas is a time of joy and celebration. It is also a time of reflection. The following three articles from Africa, Latin America and Japan relate not only the celebration but the reflection on what Christmas really means in people's lives today. "Ring in the Old, Ring in the New" will be of particular interest to those studying "Local Church in God's Mission".

An African Christmas

by George Enyagu

Christmas means something to everyone in Africa, Christian and non-Christian alike. In my small village, 200 miles east of Kampala in Uganda, Christmas celebrations last for about three weeks. Christians and non-Christians will move from home to home in the village eating and drinking together. This is not just an excuse to feast. Eating and drinking together is a sign of solidarity and sharing for us.

If you ask these African Christians why they are so joyful they will answer that they are celebrating the birth of the baby Jesus, the saviour of the world. The birth of a baby in an African society is an occasion of great importance. If the baby is a boy, it means an heir. If it is a girl, it will be a means of joining two families together in the future through marriage. Jomo Kenyatta, the President of Kenya, once referred to the birth of a baby as "a crisis", which affects not only the family concerned but also the whole neighbourhood and friends. So Christmas in Africa is not a private thing, it involves the whole village, the whole country . . . the whole world.

The first Christmas had an immediate impact on four distinct groups of people *(Matt. 2 : 1-4)* : the wise men or astrologers; Herod the King; religious leaders and the leading Jews living in Jerusalem. Matthew tells us that apart from the astrologers, who were Gentiles, the leaders of Jerusalem were sad to hear that Jesus, the King of the Jews, was soon to be born. This was a very "unafrican" reaction. The Krio people of Sierra Leone say, "It is very bad taste for relatives and neighbours not to congratulate the new mother and wish the baby well, with a gift however small as a symbol of good will." My people, the Iteso in Uganda, would certainly think that a neighbour or village that did not congratulate the mother on the birth of a child and wish the baby well was very selfish.

> *"We need to meditate on how Jesus Christ liberates us from selfishness."*

But Matthew tells us that "When Herod the king heard this, he was troubled and all Jerusalem with him" *(Matt. 2 : 3).* Why did Herod feel like this? The answer is not hard to find. He was jealous of Jesus Christ, the king of the Jews. Herod understood the coming King to be his rival.

The Jewish leaders were also troubled but for a different reason. The Jews were eagerly waiting for a liberator who would free them from the iron grip of Roman domination. But they were not certain he would be able to lead a revolt. If he succeeded, well and good. But could he? They feared the coup would in fact be unsuccessful and when it failed, reprisals would be taken. A liberator represented a test they were not prepared to face, hence their unhappiness at the news from the Wise Men.

Strange as it may seem, it was the strangers from the East—Gentiles—who came to Jerusalem to congratulate the parents of Jesus and present the baby with memorable gifts of gold, frankincense and myrrh. They were the only ones free to rejoice and worship him.

Herod and all Jerusalem were preoccupied with their own personal interests which saw Jesus as a dangerous rival or a dangerous and careless liberator. Jerusalem, the centre of Jewish hope and worship, was in fact unable to realize the hope, and worship the Saviour. The reaction was introverted and selfish. What can we learn from this experience? As I have already said, Christmas in Uganda is an occasion for joy and celebration, because we remember that Jesus came to liberate us from selfishness. But how *serious* are we about Jesus Christ as the Saviour or liberator of the world? Is Christmas just an excuse to eat and drink more than usual? Solidarity is important in Africa but I suggest we need to meditate this Christmas on how Jesus Christ liberates us from selfishness, because selfishness is eating up Africa just as termites eat the grass, leaving no trace of the grass behind them.

Christmas means change

There is no need to point the finger at other places. We need to allow Jesus Christ to liberate *us* from our own internal domination in which we put material things before brotherhood and sisterhood. We cannot accept Christ as the one who frees us from self and then continue to live in the same old ways. Our hope and joy in Christ must involve changing some of our long-cherished values.

In some parts of our vast continent, a cow is more valuable than human life because it represents prestige. The more cows I possess, the more women I can marry and the more children I can raise. Jesus Christ challenges this way of thinking because his birth enables us to become truly human. We cannot be human if we treat other people as a means of acquiring prestige. We dehumanize ourselves when we regard other people, men, women or children, as means to an end.

Cows, money and land are associated with riches which dehumanize and oppress. The rich young man who asked Jesus about salvation was told first to go and sell everything he had and give it to the poor. Jesus revealed the heart of the problem: wealth destroys our capacity to be human. If we want to be freed from selfishness, which is the way to happiness, then we need not fear Jesus Christ. He has come to show us how to love and care for everybody, no matter who they are.

Jesus did not just spend his time preaching and teaching a Gospel he did not practise. He lived out his message in daily contact with people. It is sad to see that nearly all the great people of the time found Jesus a dangerous person, who had to be killed, while ordinary people found hope and a meaning for life in Jesus' teaching and actions. As we try to understand a God who becomes man in the person of Jesus Christ, we need to ask ourselves how the Christmas message enables us to become more human. Jesus told his disciples that true greatness in this world involves serving our fellow man and not dominating him.

This is the new and unique value of the life Jesus Christ brings to us this Christmas. Traditional greatness in Africa has been judged by how many wives or children or domestic animals one possesses. (For this you can read cars, washing machines and bank balances . . .) Above all greatness has been associated with "the big man" who sits above contradiction giving orders to his servants. The big man never does the dirty work himself.

"If any man would be first, he must be last of all and servant of all."

Jesus washed the feet of his disciples to demonstrate his love for all people. The Holy Spirit works continually in Africa to demonstrate his concern and blesses us with various gifts. We have teachers, doctors, traditional healers, pastors, politicians and so on. But it is a great doctor who fights disease day and night. It is a great politician, who, instead of putting a distance between himself and his people, descends to where they are and serves them there. We need to create a shared responsibility which removes the alienation between governor and governed. Unfortunately the servant is still considered as a hopeless person in our social set-up, a person of low potential who cannot be employed in an office.

We may have our tradition of solidarity but we are still prey to selfishness. This Christmas let us really try to put our neighbour first and so give value to our own lives. "If any man would be first, he must be last of all and servant of all" *(Mark 9 : 35).*●

EMMANUEL!
Sharing the Wonder in Christmas

by Aiko Carter

The experience of the shepherds out in the fields, described in the Christmas story, appropriately expresses the Christmas message reaching Japan. The good news of great joy produced simple awe and amazement—the Bible records that, "all who heard it wondered at what the shepherds told them."

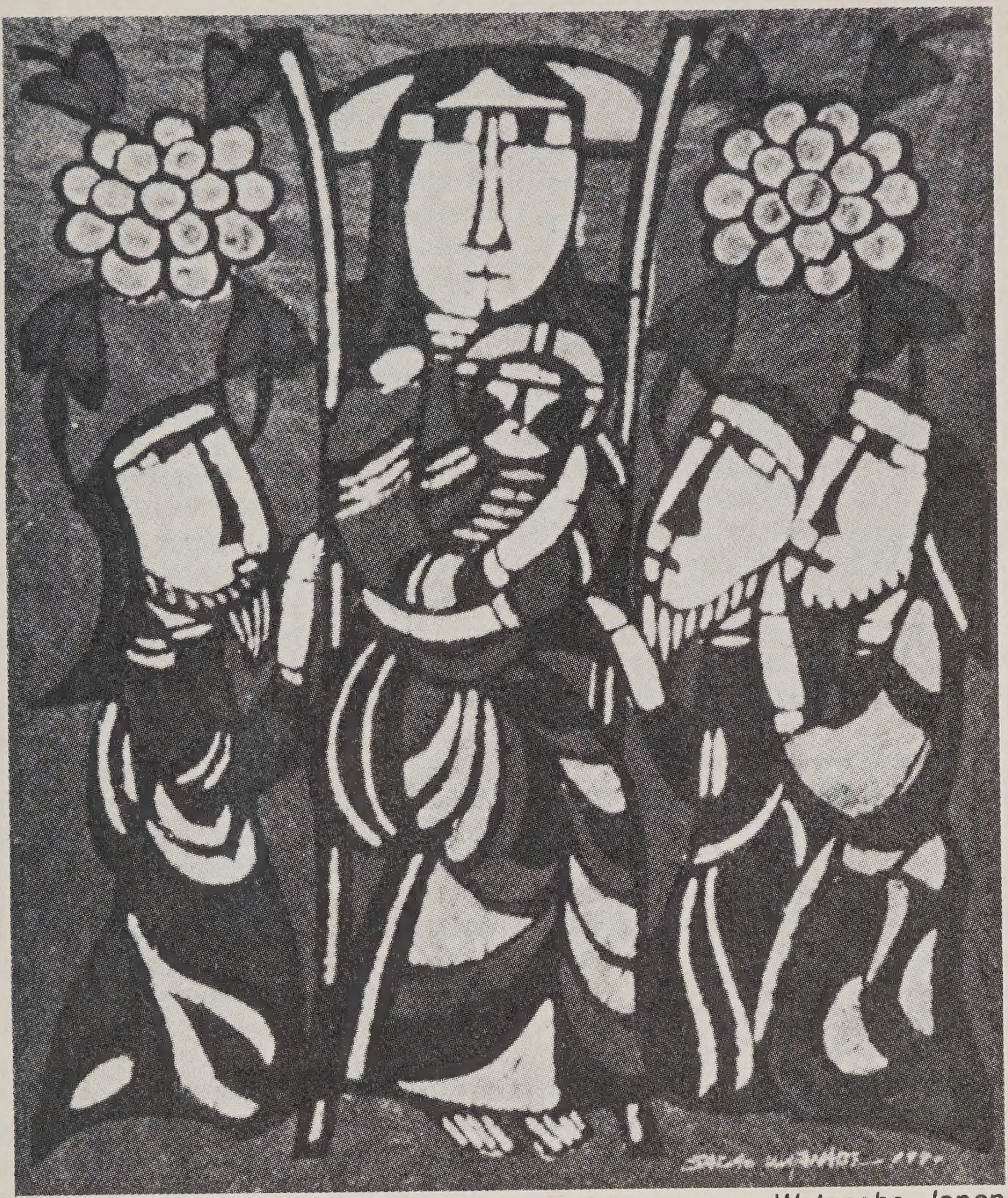
To the Japanese mind it is certainly strange for God to become a living person in history and to be called Emmanuel. In the Japanese value system, reaching the status of a god and being worshipped as "kami" means being above this world, not in it. Under feudalism, shrines and temples recognized the people's hope for freedom from their rigid social frame of reference.

Within the rice culture, people went together in a community unit to worship the gods. Maintaining interdependent relationships in the closed community was the first priority. But with psychological exclusiveness heightened, curiosity about the unknown world outside was intensified. Thus, the story of the Christ-birth is surely a wonder in Japan.

Today in Japan pointing at a brightly decorated cake in a bakery show-window, a little girl pleads with her mother, and the mother replies, "Let's buy it for Home Eve." That's what many Japanese call the night of Dec. 24, when confectionary stores across the country push harder than at any other time to sell decorated cakes. The message of Christmas came into Japan in combination with the external European and American traditions: Christmas trees, cakes, music, gift exchange. The foreign forms were taken into the indigenous culture, the story of Christmas reduced to its romantic symbolism and separated from the central meaning of Christian faith. The wonder became a wonderful collage, form without soul.

One of the most crowded streets in Tokyo has large, brilliantly reflective crosses on the lamp posts. A Christmas tree in a kindergarten room was decked with signs advocating clean politics on the occasion of the recent elections. So often the uses of Christmas symbols are emptied of their real meaning, but at least this is an indication that people are opening their minds to this unknown world, and turning what was unfamiliar to them into something familiar. The process may even widen understanding, and a merry atmosphere brings people together in a vision of hope for humankind which does not die away like fireworks in the night sky.

The Spirit Lives and true Christmas wonder is in evidence. From 1906 the Salvation Army has hung kettles on the streets and brought Christmas to many homeless people through its Christmas crusade. This year again the month-long campaign began Dec. 1. It comes to a close Dec. 30 on the west side of Shinjuku Station in Tokyo, where some church choirs join with groups from Aoyama Gakuin University and local children in a special Christmas caroling night.



Watanabe, Japan

On Christmas Day 30 Kyodan (United Church of Christ) churches in Tokyo's southern wards will hold a two-hour afternoon program at a large public hall, inviting over 1000 neighborhood people to share the joy of fellowship in the real meaning of Christmas. Not only will the Christmas offering be shared with needy families in the community, but the committee has also set a goal of sharing the joy of Christmas with other brothers and sisters in Asia.

At Christmastime in the many valleys among the concrete buildings, people who have seen the babe in the manger are taking responsibility for spreading the good news of Emmanuel through their involvement in the world, much as the shepherds did 2000 years ago. A wonderful wonder, indeed.●

Ring in the Old, Ring in the New

by Luis Parrilla

As a local congregation in Argentina we want to share with you our experience of searching for the meaning of Christmas—a process we have been engaged in for several Christmas seasons.

We remember, for example, our celebration of Holy Communion on Christmas morning in 1973. Children, young people, adults and older people left the sanctuary after the first part of the service to gather around the communion table (converted for the occasion from a ping-pong table) in the larger hall behind the church. Accompanied by guitars, drums, recorders and a violin we sang a *chaya riojana* (a song from the Rioja province of Argentina). In addition to the traditional bread and wine, there was a teakettle and *mate* (a special cup from which the infusion *yerba mate,* our national drink is shared), *pan dulce* (fruit bread) and bottles of cider.

We administered the elements to one another as we repeated Christ's words: "This is my body . . . this is my blood." In the spirit of celebration we greeted one another, conversed with friends, and enjoyed the *mate,* the cider and the *pan dulce.* Then came the moment of consecration. With song we dedicated our lives and offerings. We sang the doxology, joined in the Lord's Prayer, and said farewell with the Benediction.

Our search for meaning

What is the message of Christmas? We wanted our celebration to include the old and the new, the universal and the particular. As we searched for the meaning, for *us* here in Argentina, *now* in the twentieth century, we felt the need to incorporate elements of our own culture without losing sight of the timelessness of the message and its universal meaning. Our aim has been to discover ways of incorporating all these elements in an experience that involves the entire church family with the full participation of each age group.

In this search we took into account our

particular context. The people of Agentina are searching for a national identity. Located in the southern hemisphere, Argentina is in the River Plate region of the southern cone of South America. We can identify three periods in our brief history that contribute to our identity. The precolonial period (until the arrival of white men in the fifteenth century) has left a heritage of indigenous culture which has almost been lost in the following periods.

A second period, from the fifteenth through the nineteenth centuries, was characterized by the Spanish and Portuguese conquest and colonization of lands and peoples. The first half of the twentieth century, a third period, has witnessed a strong wave of European immigration from Italy, Spain, Slavic countries and others. As a result of our history, we feel a strong identification with the rest of Latin America on one hand, and with the Mediterranean lands of Europe on the other.

The Christian Church came to Latin America with the Spaniards and Portuguese who participated in conquest and later colonization. The Evangelical groups arrived in the River Plate area a little over a hundred years ago as businessmen and public officials from the northern hemisphere came with their families. If we look at a typical local congregation today we find a mixture: some descendants of the creoles (a minority), some descendants of immigrants (a majority). Together we are seeking our identification as an Evangelical Christian group in a creative and meaningful participation in the process our nation is living through.

Our congregation, located in a neighbourhood of Buenos Aires, has been seeking to discover our role as Christians in the national search for self-identity. We have concentrated our efforts in the area of family and community life. We have sought to affirm our individuality as persons in the discovery of the other, in order that we might experience together the inter-relationships of a shared purpose in life.

As a congregation we have placed special emphasis on the Christmas season as a time to learn to live in family and community groups. Why did we choose Christmas in spite of the traditional emphasis in our country on Holy Week and Easter as the major Christian festival? We felt that it was important to discover the "good news" of the gospel and that the message of the Incarnation would help us to do this.

Furthermore, in the southern hemisphere, Christmas comes at the beginning of summer. Days are longer, there is more sunshine, people are planning their vacations. It is a happy time. It is a good time to be together as families and as congregations to celebrate God's love.

We examined the traditions that have come to us and which help us remember and affirm our relationship with the whole of humanity and with all epochs. However, we were aware that many are either quite foreign to us or, on the other hand, have become so common as to pass unnoticed. For example, Christmas for us is in summer time. Snow scenes, yule logs, rich foods are not at all appropriate. We use Christmas trees, but pine trees are not native to our land. These customs come from another hemisphere. The manger scene which comes to us from southern Europe is less "foreign", but it has been so overused, especially in commercial advertising, that it no longer makes an impression.

Our own songs

We sought something "traditional" which at the same time would be new. We chose the Advent Wreath because it helped us celebrate the entire Advent season and incorporate people of all ages in the service as well as being an appropriate activity for the family at home. Each Sunday a different group lit the week's candle in the big wreath in the sanctuary. Many families repeated the experience in their own homes. We began to feel the power of the Spirit of God coming to us in the witness of the nations as we shared and enjoyed a custom that came to us from another land.

The year that our country was able once again to elect a government after a number of years of military governments, we were particularly concerned with our identity as a nation, as a part of Latin America. We sought out customs, ideas and music from our own continent, coming particularly from the second period of our history (fifteenth to nineteenth centuries). We found *villancicos* (Christmas carols) belonging to our own folklore, including the chaya *riojana,* and began to use them, adding the sound of typical instruments to the music of our services.

It was not easy to find Christmas customs that are particularly ours. The strong influence of the evangelical churches has been from the northern countries, and even though nordic peoples are a small minority in our country, our churches have tended to use their customs rather than seeking our own. Our search nevertheless proved meaningful as we thought in terms of *Navidad criolla*—the birth of a baby in our countryside.

We examined the folksongs and discovered anew the mystery of Christmas. On the Pampas a child, a baby, was a burden. Imagine God coming to earth in the form of a newborn baby! A baby becoming the symbol of new life! And so we sang songs such as *La Peregrinacion* (The Journey) with new understanding of the mystery of the Incarnation.

And could we not incorporate our customs into the celebration of the Eucharist? Bread and wine are indeed sacred for all Christendom, but for Jesus and his disciples they were the common everyday fare. Why not include *mate* on our communion table? Is it not the typical, everyday drink? And so we used it. But our identity includes immigration from southern Europe, so we also included *pan dulce* and cider, typical Christmas fare from this tradition. The old and the new; something that belongs to all humanity and something that is particularly ours. And so our search for meaning and a meaningful celebration progressed from year to year.

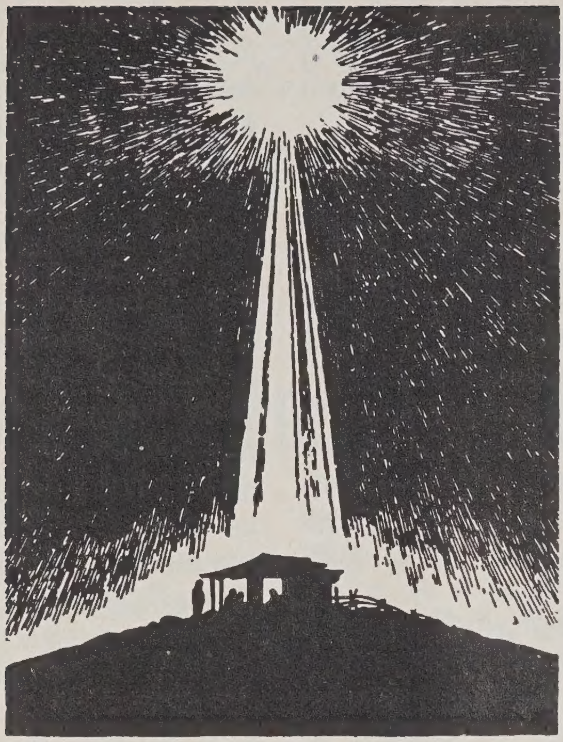
Christmas and crisis

This past Christmas we were living in an atmosphere of crisis. Many of the expectations which we as a nation had experienced in the search for identity had begun to fall apart at the seams. We asked ourselves about the message of Christmas in the midst of crisis. The crisis failed to dampen our joy, indeed it made us more aware of our need to affirm the message of Christmas.

We have made discoveries, but we also expect to continue our search for new meanings, new understandings. To date we have become aware of the reality of the new in the old and the old in the new. Christmas has guided us to discovery of the constant search for identity. In all times and in all places, the message of the Incarnation comes to us as persons and as the children of God.

Christmas also reveals to us two constants of God himself: the joy of life and the acceptance of crisis. This is life. Mary and Joseph, in the midst of happy plans for their forthcoming marriage, are faced with a situation of crisis when God decided to include them—in the manner chosen by him—in his plan for the liberation of all peoples. They, Mary and Joseph, had to decide as individuals and as a couple how to react to the "crisis" in their lives. They found joy in the acceptance of the situation, an acceptance of God's plan.

To live Christmas in one's own particular time and place is to rediscover the "constant" of the Gospel which is declared anew each day: Christ frees from all oppression and unites us in a life of creative relationships.●



On the Bethlehem Hills

by MARY PECKOVER

"Daniel, I want you to take this basket of food up to your father. He said he would be on the hill behind the village today."

"Can I take my blanket and stay all night with Father? I may be able to help him. Please say yes, Mother."

Daniel's mother smiled fondly at her eager young son and gave her consent.

"May I ask Nathan to come too, Mother?"

"You will have to ask his mother first," was the reply. "I will pack some extra food for you both."

Daniel ran off to find Nathan and to ask if he could come up to the hills with him. Permission being given, the two boys set off at a good pace. Daniel and Nathan were cousins and close companions.

"When I grow up, I want to be strong like Samson," said Daniel. "I want to be strong to be a good shepherd like my father."

"I want to be like King David and write songs and music," said Nathan who was quieter and a bit of a dreamer.

The boys enjoyed their walk and conversation together and in no time saw the shepherds and sheep on the hill. Daniel ran over to his father and told him that he and Nathan had permission to stay. The boys were soon put to work collecting sticks and wood for the fire.

Soon the sun set and it began to get dark. The sheep were collected together for the night and the shepherds sat around the fire to eat their supper. The boys sat beside their Uncle Nathaniel who was a great favorite of theirs. He was an older man and a great story teller.

After supper, the boys asked Uncle Nathaniel to tell them some of the stories of the great men of Israel. Story telling time was always the best part of spending the night on the hills with the shepherds. They never wanted Uncle Nathaniel to stop. His stories were so interesting and exciting.

Daniel's father decided that it was time for the boys to go to sleep. Daniel and Nathan rolled themselves up in their blankets and settled down for the night. It was a clear evening and the stars were bright and seemed larger than usual.

As the boys lay on the ground looking at the sky, it became brighter and brighter, until the area around them seemed as bright as day. The boys and the shepherds were frightened but a voice re-assured them by saying;

"Don't be afraid! I have come to bring you some good news which will make all people happy. Tonight in Bethlehem a baby has been born. He will be the Saviour of the World, Christ the Lord. You will find the baby lying in a manger."

Then the whole heavens seemed to be full of angels singing; "Glory to God in the highest. Peace to men on earth."

When the angels had gone, the shepherds looked at one another and asked if this had really happened or had they been dreaming.

"It really happened," said Uncle Nathaniel. "Let us go and find this baby. He is the Saviour whom God has promised."

One of the shepherds offered to stay and look after the sheep and the others, with the two boys, set off for Bethlehem. They searched and found the inn where Mary, Joseph and the baby were staying in the stable. In awe they stood and looked at the baby. Uncle Nathaniel told his mother about the angels and what they had said and sung.

While he was talking, the baby began to fuss and started to cry. His mother leaned over him and stroked him and he stopped fussing and lay quietly.

As the shepherds walked back to the hills, Daniel and Nathan talked together about this wonderful experience. They talked about the angels and how frightened they had been at first. Then they told each other their thoughts about the baby in the manger.

"He can't be a real boy like us," said Nathan. "He must be a kind of god. Angels don't come and tell people when a boy like us is born. And I could see a kind of glow around him when I was looking at him."

"Don't be silly," said Daniel. "Of course he is a real baby boy. Didn't you hear him start to cry? A god wouldn't cry."

"Let's ask Uncle Nathaniel," said Nathan. "He will know. He knows everything."

The boys ran and caught up with their uncle. They told him what they had been talking about and asked, "Is he a real boy?"

Uncle Nathaniel replied; "I think you are both right. The prophet foretold that the king who is coming will be wonderful, the mighty God, The Prince of Peace. But, he also foretold that this king would be rejected and would suffer, So, boys, I think that baby in the stable is both God and man."

When they got back to the hills, the boys were excited but tired too. Daniel's father told them to lie down again and to try to get some sleep. The boys talked for a while but soon Daniel was fast asleep. Nathan lay on his back and gazed at the stars while he thought again about the adventures of the evening.

"I am a lucky boy to see all the things that happened tonight," he said to himself. "Probably this is the most important day of my whole life. Some day I'll write a song about that baby and the angels."●

NEW CANADIANS IN MULTICULTURAL CANADA

by PATRICIA HANNA

> *"A* community *gathered together* in the name of Christ *will manifest all the limitations and aspirations of the Church as a whole. It will be* universal *in its outlook,* reconciling *in its tone, a sign of* hope, *in the midst of reasons for despair, a climate of enriching* dialogue *which leads to* suffering *action for others, a modest but* courageous *herald of truth and peace, a chorus of gratitude overwhelmed with the good news of Christ."*
>
> *—J. M. Richardson*

The quotation above (underlinings my own), which prefaces the introduction to this year's adult mission study, "The Local Church in God's Mission", should be kept in mind when reading a challenging report recently completed by Dr. Ram Singh for the Board of World Mission of our church. The study entitled "New Canadians in Multicultural Canada" culminates two years of research and study in Canada.

As some of you "Glad Tidings" readers will be well aware, Dr. Ram Singh was, until about two years ago, the principal of Baring Union Christian College, Batala, Punjab, India, an institution whose work our church supports through the presence of our missionaries, the Rev. Clarence and Mrs. Cathy McMullen and their family.

How did Dr. Ram Singh get involved in writing a report entitled, "New Canadians in Multi-Cultural Canada"? One of the concerns of the Presbyterian Church in recent years has been the growing tension between immigrants to Canada and some members of the established Canadian community, particularly as expressed in larger Canadian centres, such as Toronto and Vancouver. This tension has, and is being expressed, in a variety of ways, such as discrimination in schools and in day-to-day life, derogatory remarks, and physical assaults on persons and property.

Hoping to provide a ministry of reconciliation, the Board of World Mission thought of Dr. Ram Singh and the excellent work of Baring Christian College's Institute for Sikh Studies. Dr. Singh was commissioned in September 1975 to study the problem in depth and make specific recommendations to our church. This is a good example of how the flow of missionaries between countries works in more than one direction in today's world-wide Christian fellowship. Dr. Singh, as a Christian friend and co-worker for God's kingdom on earth, came from India with his wife, Mrs. Nancy Singh to help our church look at one of the cutting edges of mission in our very midst.

The Toronto area was his main focus of study, since the greatest influx of immigrants in Canada has been to that area, and since particularly ugly incidents have occurred there within the last two or three years. Dr. Singh began to meet and talk with immigrants and established Canadians, Christians and non-Christians, singly and in groups, inside and out of churches. He found immigrants and established Canadians who were anxious to talk to him about some of the misunderstandings, ignorance, racial and cultural stereotyping, fears, resentments, prejudice and discrimination that exist and are causing some ferment in relationships between both groups. He also found immigrants and established Canadians who didn't want to admit that there was any real problem, and who got upset when Dr. Singh reported what was being said, thought, felt and done by others in both groups.

Some Canadians felt threatened, and became defensive and angry at the suggestion that they might somehow be involved in spreading attitudes of intolerance and prejudice. Some immigrants were afraid that if they admitted to there being any problem in relationships between established Canadians and themselves, or if they revealed some personal experience of resentment or harassment, there would be a Canadian "backlash" against them. Some non-Christian immigrants were suspicious as to why Dr. Singh, an Indian Christian working for a Canadian Christian church, was coming into their midst. What motives did these Christians have, they wondered.

It is out of this background of investigation that Dr. Singh wrote his 120 page report and statistical survey of immigrants and Canadians. (Copies of this full report are available from the Board of World Mission for $4.95.) But, it is the condensed report of 17 pages which the Board of World Mission has sent out recently to the churches in central Canada and in the larger centres of immigrant settlement across Canada. (Its practical suggestions for churches, the Canadian government, and immigrants themselves will facilitate study and possible action.)

We, as individual church members, as Presbyterian congregations, and as groups within our congregations, are being asked to read and study this report, and to let the Holy Spirit call us to the part we might play in the ministry of reconciliation so very much need in building up a Canadian society which is a witness to God the creator and sustainer of all mankind, who calls us through His Son to "love one another as I have loved you".

What kinds of suggestions will you find for yourself, for your family, for your congregation, as you read Dr. Singh's report? In the section, "How the Church Can Help", you will find suggestions such as the following, although given in a more expanded and helpful form:

FOR THE FAMILY

1. The family can promote a spirit of understanding. Prejudice begins at home and is transmitted by parents to their children. Try to use language and expressions that are unbiased and promote a spirit of understanding.
2. Actions speak louder than words. Encourage children to make friends among immigrant children.

CONGREGATIONAL ACTIVITIES

1. A youth group may take on the project of locating and listing the names, addresses, and details about children of immigrant families in your church area.

2. Plan some kind of friendship visitation program to immigrants in your area. You might want to make up a pamphlet for distribution, or contact your municipal/provincial/federal social services department to see what information pamphlets they have for new Canadians.

3. Have a cultural festival and include new Canadians in the planning as well as the programme.

4. Plan a special family church service conducted by member families to which immigrant friends are invited. The service may be followed by a potluck meal to which ethnic groups bring their favourite dishes.

FOR INDIVIDUAL MEMBERS OF CONGREGATIONS

1. Concerned women in the church may help married new Canadian women who are unemployed and don't speak English well by teaching them conversational English, and by helping them make friends with Canadian women. Shopping, meals and children are good "ice-breaker" topics for initiating friendly conversation.

2. In our places of work, or of activity within the community, we can be sensitive to incidents of racial slurs, harassment, or discrimination and be courageous enough to speak up in a positive way against these acts and attitudes. Be agents of reconciliation.

3. Influencing schools. Teachers and parents in the church who are members of Parent Teacher Associations or school boards can help eliminate from text-books, bias against other religious, cultural, or racial groups.

RESOURCES FOR YOUR MINISTRY OF RECONCILIATION

In addition to Dr. Singh's report and as aid to follow-up action, inform yourself about, seek aid from, and co-operate with agencies already engaged in promoting racial and cultural harmony, and in assisting immigrants. Enquire of the various levels of governments and seek out agencies or groups in your community such as the following:

1. your provincial Human Rights Commission (or local branch)
2. Canadian Council of Race Relations
3. Canadian Civil Liberties Association
4. National Association of Canadians of Origins in India
5. Council of Muslim Communities
6. any local Immigrant Aid Services

In the larger centres there are local organizations of Sikhs, Muslims, Hindus, Italians, Portuguese, West Indians, etc. Many cities have cross-cultural learner centres, multiculturalism centres or groups. You can consult your local social planning council or equivalent, or your closest Human Rights Association or Civil Liberties Association for contact addresses and information, or write the author of this article if you have difficulty.

NOTE: Two resources I have examined recently and found extremely helpful and well worth obtaining are:

1. 2 resource kits of programme ideas for community organizations and groups who wish to learn more about multiracial life and race relations in Canada.

"Living Together" (first copy free, additional copies $1.00)
Contains lists of films, books, simulation exercises, and sources for resource material, as well as other helpful information and suggestions.

"Growing Together" ($3.00)
Youth-oriented programme material, but useful for adults too. Contains crafts, games, songs, recipes of 5 ethnic/racial groups.

Both kits available from:
The Urban Alliance on Race Relations
(of Metro Toronto)
229 College St., 2nd. Floor,
Toronto, Ontario. M5T 1R4

2. a booklet, "**Slurs, Stereotypes and Prejudice**", which suggests ways of responding when you find yourself the observor or the victim of racial and ethnic slurs.

Available from:
Hamilton Anti-Racism Committee,
35 Catherine Street South,
Hamilton, Ontario. L8N 2J1
Cost $1.00

Consult your minister as to whether he received from the Board of World Mission in September '77 a copy of Dr. Ram Singh's report, "New Canadians in Multicultural Canada".

Copies for individuals or groups may be obtained, free of charge, from:

Board of World Mission,
Presbyterian Church in Canada,
50 Wynford Drive,
Don Mills, Ontario. M3C 1J7

Let us encourage one another in a ministry of reconciliation of persons with persons, peoples with peoples, and . . . persons and peoples with God.●

in the world

by Marjorie Ross

Lighting Advent Candles by members of the Church School has become a tradition in many congregations. This year, the Inter Church Aid Committee of our church asked Mrs. Kathleen Gibson, a graduate of Knox College, to prepare a series of brief candle lighting services around the theme of international development. Kathleen is very keenly interested in development education and was the first administrative assistant for Inter Church Aid.

Each of the five services presents one of the aspects of the Christmas story as a symbol of a group whom our church assists. The first service shows Mary representing a group in society who are "poor, unimportant, unnoticed, uneducated and powerless", but who, nonetheless, are sustained by hope that there will be a better day to come. This is the "Candle of the Hopeful".

The second service tells how there was "no room for them in the inn" and makes the Holy Family a symbol of the millions of homeless or poorly housed people in the world.

The third service centres on the angels' message to the shepherds, promising peace on earth, and prays for peacemakers in all the troubled areas of the world.

The fourth service shows the Holy Family in flight into Egypt, and relates them to the refugees of our own time.

The fifth service, "The Christ Candle" goes as follows:

PERSON 1: An angel of the Lord appeared to him in a dream, "Joseph son of David," said the angel, "do not be afraid to take Mary home with you as your wife. It is by the Holy Spirit that she has conceived this child. She will bear a son; and you shall give him the name Jesus (Saviour), for he will save his people from their sins."

PERSON 2: All this happened in order to fulfill what the Lord declared through the prophet: "The virgin will conceive and bear a son, and he shall be called Emmanuel, a name which means 'God is with us'". (Matthew 1:20-24, NEB)

PERSON 1: That first Christmas, almost two thousand years ago, God came to dwell among us in the person of Jesus Christ, that baby born at Bethlehem and laid in a manger.

PERSON 2: This Christmas God is still with us. He encounters us in the hungry to whom we give food, in the thirsty to whom we give drink, in the stranger whom we welcome, in the naked whom we clothe, in the sick to whom we minister, and in the imprisoned whom we visit.

PERSON 1: When we respond to the least of His brothers and sisters we respond to Him.

PERSON 2: Today we light the last candle—His candle—the candle of Emmanuel 'God with us'.

PERSON 3 LIGHTS THE CANDLE

PERSON 1: Lord Jesus Christ who comes to us in the sick and suffering of mankind, open our hearts to receive the least of these your brethren as we would receive you. Amen.

You can order this series of services (each is printed separately) from Inter Church Aid, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7 free of charge. Because they are short in length they could be used together in a service closer to Christmas. By the time you read this it will likely be too late to order the services for this year unless you live in the Toronto area, but you may want to obtain them for another year.

And now, a Fable for Christmas, based on this same passage from Matthew 25.

A CHRISTMAS FABLE

It is said that once, not long ago, Christ returned to earth, to a town in Canada, in the form of a ten year old boy. His hair was long and needed brushing, his running shoes were ragged and his jeans torn. His manners were not good because his mother worked long hours to support him and his little sister and had no time to teach him things like that.

And this boy and others like him came to a church and asked if they might have club meetings and play games in the basement after school. But the session and the board of managers looked one to another and said, "Who are these boys? They are not the children of our members. Likely they will write on the walls and slit the cushions in the Ladies' Parlour. And their noise will disturb the W.M.S. as they meet to pray for The Little Children of Other Lands".

And they drove them forth.

And again, Christ returned to that town, but this time he took the form of an old woman. And her teeth did not fit well, and her hands shook so that sometimes she spilled her tea. And she talked and complained until those around her put their hands over their ears to shut it out.

And she went to live in an old folks' home, and the women of that congregation, where she had been a member for 60 years, said among themselves, "Isn't it too bad about old Miss So-and-so? They say she never has any visitors."

Yet again Christ returned to those people, and this time his form was that of a tired businessman in middle life. And he knocked at the door of a neat looking house.

And the woman who opened the door took him for a distant relative from out of town, and she said, "Oh my goodness! Why didn't you let me know you were coming? I'm afraid I can't ask you in now because I have nothing ready. Come back tomorrow, won't you?" And she closed the door in his face, thinking of how she had to polish the silver and get out the good dishes.

As He turned away, wondering how far it was to a restaurant where he could get a cup of tea, she opened the door and called after Him, "Sorry I can't talk now, but I've got so much to do to get ready for your coming tomorrow."

He walked slowly down the walk and along the street when he saw another house, not so tidy, where there seemed to be people coming and going. The front steps were crowded with boots and hockey sticks, and when He knocked the door was thrown open and He saw that the hall was filled with jackets. The dining room was filled with boys eating much pizza and making much noise. In the living room several old people were gossiping and eating more cookies than their diets permitted.

And overseeing the confusion were three women, one of whom lived in that house and often sighed a little over its shabbiness. The others seemed to live near by.

And the women's eyes were veiled so that they did not know Him. They thought he must be the new roomer at Mrs. McBride's. And when He asked the meaning of the party they laughed and said, "These kids play hockey in the street all winter long. We trade off the pizzas now and then in return for snow shovelling. Most of their mothers work and we kind of keep an eye on the kids out the window. And the old people? Oh, they're neighbours too. They don't get out as much as they used to. Christmas gives us a good excuse to coax them over."

And He accepted their food and drink and was warmed by their good cheer.

And the time will come when all the nations shall be gathered before the Son of Man as He is seated in glory on His throne. And they will be separated, the sheep on His right hand, and the goats on His left. And He will say to those on His right: "Enter into the kingdom that has been ready for you since the world was made. For when I needed a little friendly oversight because my parents were working, or when I needed someone to listen to my stories for the fifteenth time, or when I needed a cheery visit to take my mind off my pain, or when I needed a warm welcome although I had dropped in unexpectedly and your house was a mess, you gave Me what I needed." And they will ask, "But when did we do this, Lord? We were just trying to be good neighbours." And He will say "Inasmuch as you did it for the least of these my brothers, you did it unto me."

And then He will turn to those others. "I asked you for a warm safe place to play, and you thought about maintenance. I asked for company and a break in the monotony of my life, but you thought you would be bored and reminded of your own old age to come. I asked for a welcome and a cup of tea but you worried about the tarnish on the teapot. And they said, "But Lord, if we had known it was **You,** it would have been different". And He said, "Inasmuch as you did not do it for the least of my brothers, you did not do it unto Me."

My thanks go to the many of you whom I have met during this past year who show me by your comments that you are reading this column and finding it interesting. I appreciate your encouragement more than I can say.

To everyone, my very best wishes for a merry Christmas and a good New Year.●

NEWS

CGIT CELEBRATES CHRISTMAS WITH VESPER SERVICES ACROSS CANADA

Throughout December Canadian Girls in Training will sing and celebrate the joy of Christmas in churches from coast to coast with a Vesper Service written by Gail Badura of Edmonton, Alberta. This year's theme, "Risk of Christmas", helps us to look outside and beyond ourselves as we prepare for the coming of Christmas.

CGIT girls and leaders from Bonavista to Vancouver Island; from Windsor, Ontario to Yellowknife, N.W.T., invite you to attend a Vesper Service in your area and share with thousands of fellow Canadians in this 37th Annual National event.

Offerings received at Vesper Services are the major source of income for the National CGIT Association which provides opportunities and resources for leadership in CGIT groups and camps in every area of Canada.

FRASERVIEW EMBARKS ON GRAND PROJECT

RICHMOND, B.C. (CCP)—One of the most ambitious building projects by any denomination in British Columbia is being undertaken by the Fraserview Mennonite Brethren Church, here, 10 miles south of Vancouver.

The church and a limited company made up of members of the church have embarked on the construction of a complex consisting of 48 town houses, 48 condominiums, a church, a gymnasium, a four-acre park, and perhaps at some future time, an intermediate care home for 70 residents. The entire project may cost as much as $5 million.

Pastor Loyal Funk of the Fraserview church says the project was conceived three years ago "as a place to serve the Christian public and to create a Christian community."

WARC HUMAN RIGHTS CONCERNS FOCUS ON SOUTH AFRICA, KOREA

ST. ANDREWS, SCOTLAND, (EPS)—Commitment to a major five year thrust on human rights in all program units of the World Alliance of Reformed Churches was made during the first two day session of the Alliance's 22 member Executive Committee meeting here August 28th, and 29th. The top policy-making body of the Alliance expressed deep concern about violations of human rights in South Africa and in South Korea and voted to bring these concerns to the attention of governments in both countries and to rally member churches' support for human rights legislation in all countries. It urged cooperation with secular human rights movements, with Amnesty International and with human rights concerns with people of other faiths.

In response to concerns that there is a "serious under-representation of women on the Executive Committee itself (there are now three women on the twenty-three member group) the Committee accepted a recommendation that "every precaution be taken to insure adequate representation of women in every aspect of the life of the Alliance".

TYPHOONS IN TAIWAN

On July 25th Typhoon Thelma cut through southern and central Taiwan leaving 5,000 homeless, the worst disaster since World War Two.

On August 2nd Typhoon Vera hit northern Taiwan wreaking havoc in Taipei and especially the port of Keelung.

Besides damage to homes and farms the typhoons seriously disrupted the island's electricity supply, bringing hundreds of factories to a dead stop.

The Taiwanese Presbyterian Church has responded to these crises with a vigorous relief programme, but to repair such extensive damage is beyond their resources.

The Board of World Mission has made a grant towards the rebuilding of the church's institutions. Inter Church Aid has given an initial $10,000 to the Taiwanese church for the reconstruction of homes and farms.

The relief programme of the Taiwanese church needs your help.

Please respond generously. Mark your contributions, Inter-Church Aid Committee, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills M3C 1J7.

New Emphasis on Education and Evangelism in Zaire

Mukamba, Zaire (EPS)—Difficulties posed by the government returning church schools it had earlier nationalized provided one of the main topics of discussion at the August meeting of the National Synod of the Church of Christ in Zaire (CCZ) held on the shores of Lake Mukamba in Eastern Kasai.

The return to the CCZ of the church schools which the state had nationalized for two years still poses many problems for the Protestant churches in Zaire. Bishop Itofo Bokeleale, president of the CCZ reminded Synod members that the selection of new staff for the education system was now of prime importance. Regret was expressed that there is no joint education programme between the Protestant communities in Zaire.

Parish life was another subject before the synod, under the theme of "the parish as a centre of brotherly love". Professor Elonda Efefe, the synodal chaplain, urged the representatives of the Protestant communities to stop the parish in Zaire being a social gathering and make it again what it was in the early centuries of the Church, a spiritual family where the members know each other and meet at brotherly love feasts. "It is at joyful meals, in the traditional African family that members may deepen their mutual acquaintance," said Professor Efefe.

Preparations for the centenary of Protestantism in Zaire, to be celebrated next year, were also furthered at this synod.

Baptist Alliance Offers $50,000 For Theological Seminary in USSR

Miami Beach, Florida (EPS)—The General Council of the Baptist World Alliance (BWA) has designated $110,251 from its relief fund for interchurch aid for the theological education of ministerial students speaking one or more of the Slavic languages in Eastern Europe.

Approximately two thirds of the 1,172,000 Baptists in Europe live and witness in the eastern section. However, most churches are led by lay persons without formal theological training.

A Bible Correspondence School is currently operated out of Baptist Union headquarters in Moscow. In addition, a limited number of ministerial students are permitted to attend schools outside the USSR.

a small reflection

by agnes pierce

Joy to the World

One of the oldest and best loved Christmas carols begins with the words "Joy to the World!" It expresses the good news of God's love in Jesus Christ who was His only son sent to the world of sin.

These days many may question what joy is there. There is strife everywhere, and political unrest. The cost of living is high, and sometimes life is such a rat-race that it is hard to keep in touch with friends. And on it goes to a host of other things. But there is still joy, **and much joy,** because Christ was born.

Last Christmas I travelled with my husband 250 miles over a winding road to an oil town in northern Alberta. It was Christmas Eve, and we were on our way to see our two little grandsons and their parents. Their home stood among tall fir trees where snowmobiles whirred their way back and forth in the fields. When I watched the children in their red pyjamas hang up their stockings by a crackling fireplace, and saw the lovely gifts under the huge tree, all the while listening to the bells chime from the many churches lit up all over town, I was overjoyed. It stimulated the real longings of the soul, and our prayers and praise and thanks all helped to bid the Christ Child a real welcome into our lives. With many people gathering in the church for a midnight Nativity Service, I truely sang "Joy to the world!"

How glad we should be that Christ did not choose to be born in the mighty city of Rome where people would think He came only to change the ways of government, or inherit an earthly kingdom. He chose a country village so that it might be more clearly revealed that His power and domain depended on God's will and love, and not earthly riches.

In the short span of His life on earth from the manger to the cross, He forged an inseverable link between man and God. He turns the bitter into sweet, the evil into good, and death into life. Is that not joy to the world? Jesus is above all others because He saves us from sin. He goes to the root of all evil, all tyranny, all disorder. He tasted death for everyone.

Few kings know their kingdom, fewer still their subjects, but Jesus knows us all. He knows us not only as a people, a nation, a church, a society, but He knows us individually. He knows our weaknesses, our temptations, our trials, our fears, our failures, our physical ailments, our doubts, our hopes. He was in all points tempted as we are, yet without sin.

Jesus is the King of Kings and Lord of Lords, and His power enables us to overcome all evil. No wonder the angels from Heaven flung light over the Midnight hills and announced "Glory to God in the highest, peace on earth and goodwill to men." Was that not joy to the world?

What is wrong with the world? There is fighting and war, and so much greed that thousands go hungry. It is all because so many do not know about the One who brought true joy and peace to the world when He was born in Bethlehem's manger.

The shepherds leaving their flocks upon the plains were the first worshippers when the King of Glory lay in a manger. From humble beginnings can emerge great events. All parents of small children should commence early in telling the story of the One who brought joy to the world. What a wonderful story the Christmas story is.

Joy to the world, the Lord is come! Let all the angels chant it! Let the bells chime it! Let the ransomed sing it! Let everyone that has breath proclaim it!

To each of you I wish a truly joyous Christmas.

A Christmas Thought

A missionary in Africa had been telling his students how Christians in the United States gave each other presents on Christ's birthday as an expression of their joy. On Christmas morning one of his students brought him a seashell of lustrous beauty. When asked how he had discovered such an extraordinary shell, the boy said he had walked many miles to a certain bay, the only spot where such shells could be found.

"I think it was wonderful of you to travel so far to get this lovely gift for me!" the missionary exclaimed.

His eyes brightening, the young man answered, "Long walk, part of gift."

—from AD

OFFICERS' ODDMENTS

Let's go out to the wood lot and cut our Christmas-tree—"our", in this case, the **WMS** *tree. Be sure and pick one with a fine straight trunk, and branches spreading true on every side. On each branch we'll hang an ornament.*

Here are year-end cheques sent to Presbyterial Treasures by **GROUP TREASURERS.** *They look fresh and on-time. Hang one on every branch.*

Over here let's put an angel made of **ANNUAL REPORTS**—*each one full of a Group's comings, goings and doings during 1977.*

And this bag of golden coins? That's a **"SPECIAL GIFT"**—*for a child in the Abey Home in Amkhut; or equipment for the Indian young people who find companionship in the Anishinabe Fellowship House in Winnipeg; or tuition for a native writer training at the Africa Literature Centre in Kitwe, Zambia—or—or—. Hang several of the "Gifts" among the branches.*

What's this, shaped like a music-box? That's the **CGIT VESPER SERVICE,** *"The Risk of Christmas", complete with carols (traditional and modern) and the spoken word.* **MEMBERS**—*You'll want to see this drama in action on a December Sunday.*

I think we'll put this **ADVENT CALENDAR** *near the tree so that we can check out every day of the Advent season. It's home-made. The Book Room has a booklet ($1.00) that tells how to do it.*

This string of bells spells out: **"SHUT-INS".** *Let's not forget them at Noel—and afterwards.*

And nearby hangs a Christmas Banner. The COC and Explorers made it from plans in the **CHILDREN'S CHRISTMAS RESOURCE PACKET,** *available (price $1.25) from the Book Room.*

Here's another music-box. Let's listen:
"O, Christmas tree, how green thy leaves unchanging"
Let's join in the Christmas prayer of the carol's last Line:
"So be our hearts in faithfulness"
at this Christmas season.

Staff Openings

Area Education Resource Staff are required for field work in mission and christian education. Applicants must be willing to reside in any area. Job descriptions for these positions are available from Women's Missionary Society (WD), 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

wms highlights

Quebec and Eastern Ontario Synodical Fall Executive Meeting

The Fall Executive Meeting of the Synodical Society of Quebec and Eastern Ontario was held in Erskine Church, Ottawa, when the morning theme was "Continuing in His Power" and the afternoon one "Be Thankful unto Him and Bless His Name".

Miss Dorothy Dodds, President, constituted the meeting with prayer.

Mrs. A. Pattison of Ottawa led the morning devotion of thanksgiving, exhorting us to be thankful not only for the blessings of this life, but also for the hardships which help us to grow in faith.

Miss Sandra Eastabrooks spoke of the Ottawa Community Centre outlining the effort being made to help newcomers to Ottawa who have nowhere to live, welcoming transients and reaching out to neighbourhood rooming houses and apartments. Their aim is to find Christ's plan for these people as they try to live together in love.

Current topics, such as Television and its effect on children; sports, which take place on Sunday; Native Peoples and their rights as human beings which should be our concern; Canadian Unity, which must commence with Unity in Christ, in the Home and in the Church, were discussed and submitted to us for study in our groups.

Montreal Presbyterial Margaret Rodgers Memorial, Lachute

On Saturday September 24th, a beautiful Autumn day, the WMS of Margaret Rogers Memorial Church, Lachute, Quebec welcomed 185 members of the WMS Montreal Presbyterial for their Fall meeting. It was a lively and informative meeting chaired by Miss Doris Blaise and K. S. Horne, with encouraging reports, good food and good fellowship.

Our guest speaker the Reverend David Craig of Eglise St. Marc, St. Foy, Quebec, introduced by Dr. Ritchie Bell delivered an excellent message for our time in Quebec.

History "God at Work". He traced the history of the French Canadians from 1540 when the Huegenot's settled at Tadousac, after fleeing religious persecution in France, through subsequent struggles and disappointments to the present day, and their burning desire to preserve their language and culture in Quebec. His message to us seemed to be "Tune in to God", He is calling us to follow Jesus' example, identify with the people where we are, try to understand their fears and their dreams of a real homeland in Quebec and Canada. Only through concern for our neighbours can we truly know God.

A most enjoyable day was had by all.

Peterborough Presbyterial Fall Rally

"Remember thy Creator in the days of thy youth" was the theme chosen by the Peterborough Presbyterial for their Fall Rally held in St. Andrew's Church, Hastings, on September 28th.

Seventy women were greeted by the president, Mrs. Peggy Allan who opened the meeting with prayer.

During the meeting Mrs. J. Gilchrist and Mrs. Timbers challenged the women to give serious thought to the youth work in the churches. If the present trend continues, there will be no youth groups by 1980. Children and youth are everywhere, and if we are not faithful to our purpose of uniting the church in prayer, study and service by teaching and training the young to know and serve Jesus Christ; cults and non-christian philosophies will win them. We are in a life and death struggle and must assess ourselves and set priorities. Discussion groups were held to find ways and means of achieving this goal. A number of excellent suggestions resulted, some of which were; prayer for specifics, support the leader, babysit for leaders, obtain names of children and contact their parents, be understanding of children and pay attention to what they like to do, volunteer for leadership and give subscriptions of Christian magazines as gifts.

Glengarry Presbyterial Queen's Jubilee Honored

Glengarry Presbyterial celebrated the Queen's Jubilee with a special meeting held in St. John's Presbyterian Church hall in Cornwall.

The president Mrs. Alpin MacGregor of Martintown presided who opened the meeting with prayer. She expressed words of praise for the 'Faithful Service' of our Queen, and reminded everyone of her promise at the time of her Coronation, which she has faithfully fulfilled.

Honored guests were members in office in Glengarry Presbyterial at the time the Queen came to the throne. They were presented with a corsage and a beautiful certificate, "IN APPRECIATION", suitably inscribed. These were provided by Miss Olive Ferguson in loving memory of her sister the late Miss Bertha Ferguson, of Dunvegan, who was a faithful member.

Mrs. Wm. Ewing of Vankleek Hill presented a book "Royal Silver Jubilee" to Mrs. Alpin MacGregor in honor of her service. She was president at that time and now again holds that office.

Miss Margaret Boyd of Ottawa spoke on the theme "Faithful Service", and a candlelight service was held by members of the executive.

Toronto and Kingston Synodical Semi-Annual Meeting

The Semi-Annual meeting of the Synodical Society of Toronto and Kingston was hosted by St. Andrew's Church, Campbellford, October 4th and 5th.

The President, Mrs. C. M. Snider, opened the meeting with prayer.

After the roll call, Mrs. W. Weber gave an excellent presentation of the children's study material. Explorer and C.O.C. groups will be studying Guyana, "Land of many waters" this year. Miss Jessie Rogers' challenge for the girls work was to "gear up and reach out". The need for concentrated effort in youth work was stressed. Scout groups have no religious teaching unless the child chooses to study for the Religion and Life Badge.

A meditation on the Theme "In everything you are enriched by Him" was given by Mrs. N. Weir. She spoke of the difficulties in Corinch in Paul's time.

Following dinner, the evening meeting was opened by Rev. D. Freeman with the singing of a hymn and the reading of 1 Corinthians 1:1-9. Mr. Murray Fisher sang a solo, followed by a hymn and prayer. Rev. Mr. Freeman brought greetings from the Campbellford Church and led in Devotions. A treasure hunt was enjoyed. Clues were given and the missionary's name to be determined. A beautiful series of slides were shown during the reading of Psalm 104, which illustrated the different verses.

A presentation of the study material was given by Miss Lois Powrie and Mrs. Karen Timbers and the film strip "Caribbean Crosscurrents" was shown. Miss Blase, Mrs. Isabel Crowe, Mrs. N. Weir and Mrs. D. Anderson gave information on studies "Nazareth Manifesto" and the "Local Church in God's Mission".

Bruce and Grey Presbyterial
90th Anniversary—Knox, Walkerton

The 90th Anniversary was held on October 19. A History was given at the meeting as well as the names of Presidents over the years. Mrs. Alvin Mundell, President of Hamilton London Synodical was the guest speaker. She was introduced by Mrs. E. W. Krampp and thanked by Miss L. Nelson who presented a gift. The Anniversary Cake was cut by the two ladies, who are Past Presidents of the Auxiliary. Guests were present also and a pleasant social time was enjoyed by all. Special music was presented and our newly formed C.O.C. of 20 boys and girls also sang.

Chatham Presbyterial

Workshops were in St. Andrew's Church, Dresden and in Paulin Memorial Church, Windsor in September. The theme for the workshops was "Learning To Be Prepared". Mrs. Edith Mee, Chatham Presbyterial President introduced Mrs. Frances Nugent of Ripley who conducted very interesting Bible Study and introduced the new mission material for 1977-78. During supper, the filmstrip Caribbean Crosscurrents was shown. Those in attendance found how exciting music can be when it was conducted by Mrs. Ruth Lavery.

Mrs. Catherine McMillan, Hamilton-London Synodical Youth Secretary spoke to the group on Program Planning. Various youth and adult groups met to share ideas. Leadership for these was provided by Presbyterial Secretaries. Mrs. Isabell Warwick, Literature Secretary had a good display of books for sale.

East Toronto Presbyterial
Fall Rally—Calvin, Toronto

"What study program should our group follow this year and how shall we present it?" These were the questions on the minds of the ladies who met in Calvin Presbyterian Church for the Fall Rally of East Toronto Presbyterial. To help provide the answers were leaders Mrs. J. E. McGillivray, ("Local Church in God's Mission"), Miss Louise Reith, ("The Caribbean Crescent"), Mrs. Esther Powell, ("Bible Study using the Nazareth Manifesto"), and Miss Lois Powrie, ("Alternate Programs").

In her worship service, Miss Agnes Roy reminded us of the work of the Holy Spirit in the early church. This same source of wisdom, strength, power and joy is ours today if we obey and follow Jesus.

Miss Powrie opened the meeting with a hymn sing of the newer hymns and later showed the filmstrip, "Caribbean Crosscurrents". The entire evening inspired those present to make good use of the available study materials.

East Toronto Presbyterial
Cooke's, Toronto

On September 26th a very happy event took place when the Dickson Affiliated Group, Cooke's Church, Toronto, celebrated their 30th Anniversary. A number of former members were present and the guest speaker was Mrs. Howard (Clara) Hogg, the first President of the group.

West Toronto Presbyterial Fall Rally—Rexdale, Toronto

The fall rally of West Toronto Presbyterial was held in the beautiful new Rexdale Church with the president, Mrs. G. Bartley in the chair. This church is attached to Highway Terrace, a Senior Citizen's complex.

Miss Powrie and Mrs. Parish conducted a dialogue on youth work, pointing out that we must relate our programmes to the present needs and interests of young people. Another point was that leaders should be good listeners. Adult groups should watch for ways to help childrens' and young peoples' groups—for instance by meeting with them and seeing that they have financial help and necessary material.

Miss Patricia Hanna was the speaker. She spoke on "Cross-Cultural Relationships—A Challenge for Reaching Out". Newcomers to Canada feel anxiety when they know of resentment against them and hear of instances of violence. On the other hand some Canadians are made uneasy by changes brought by different cultures. We belong to a family that transcends national boundaries and God is calling us to reconciliation now. We should face our own prejudices, get to know new Canadians and welcome them to our churches.

Hamilton Presbyterial Fall Rally—St. John's, Grimsby

Pauline Brown, presently on study leave from India was speaker at the evening session of the Hamilton Presbyterial Fall Rally held at St. John's Church, Grimsby. Concisely and in simple terms Miss Brown explained the changed role of the overseas worker in the past 25 years and emphasized there is still an important part to be played by the missionary in the new concept. A lively question and answer period brought important information and understanding to her audience.

The afternoon opened with meditation conducted by Mrs. Alex Ross who reminded us that the Rally theme, "Thanksgiving", is comprised of two words, "thanks" and "giving".

"Oil for our lamps" was the Bible study for which we divided into groups to consider thoughtfully, "love", "forgiveness", "joy", "service" and "eternal life", as a basis of the new mission studies. Four workshops concurrently introduced these studies for the children, youth and adult groups. A viewing of the film strip "Caribbean Crosscurrents" was the final afternoon presentation.

A beautiful musical presentation by the Bell Ringers of St. John's Church, *Hamilton,* opened the evening session. Mrs. R. W. Ross led the afternoon meditation with a poem setting forth our many reasons for thanksgiving. Miss Mae Sellar's closing meditation in picture, verse and scripture, was deeply moving and the picture benediction by the Reverend J. R. Duke of St. John's Grimsby, closed a rewarding day with tranquillity, reassurance, and Christian joy.

Sarnia Presbyterial Presbyterian Church, Bear Creek

The thank-offering meeting of the Bear Creek WMS was held at the home of Mrs. Frances Bruton, Sarnia. Mrs. Jack Needham of Lucknow was the guest speaker. She was introduced by the president Mrs. Alex McBean and thanked by Mrs. John Mannen. Mrs. Needham and her husband have travelled extensively since their retirement as volunteer teachers of English, Hygiene, and Music. They spent some time in the Caribbean, in India and in Kenya. She told of many rewarding experiences as they worked among the people of these areas.

In Remembrance

Miss Ella Harrow
Presbyterian, Atwood

Mrs. Viola Davis
St. Andrew's, Belleville

Mrs. Allan Murray
St. Andrew's, Belleville

Mrs. Arthur (Katharine) Bell
Knox, Burlington

Mrs. Adam Calder
St. Paul's, Carluke

Mrs. Gordon Cooper
St. Andrew's, Coldwater

Mrs. Gladys Daniel
Presbyterian, Durham

Miss Mary Catherine Gow
Knox, Dutton

Mrs. Margaret McLean
Knox, Dutton

Miss Janet McCurdy
Caven, Exeter

Mrs. Henery Newson
Knox, Grand Valley

Mrs. Hattie Curran
St. Paul's, Hawkesbury

Mrs. Howard (Laura) Lush
St. Andrew's, Huntsville

Mrs. Eleanor Hyslop
Knox, Iroquois

Mrs. George Allen
St. Andrew's, Lindsay

Mrs. Lloyd Avery
Presbyterian, Lucknow

Mrs. Mary Glen
St. Andrew's, Markham

Miss Margaret G Archibald
St. Andrew & St. Paul, Montreal

Mrs. Norma Peterkin
Erskine, Ottawa

Miss E. Dunham
Erskine, Ottawa

Mrs. Wm. (Laura) Newburn
St. Andrew's, Owen Sound

Mrs. Lylla Kelman
Presbyterian, Paris

Mrs. John (Ida) Hornsby
St. Andrew's, Picton

Mrs. W. J. (Mary) Anderson
First, Port Colborne

Mrs. Thelma Smith
Paterson Memorial, Sarnia

Miss Marion Wright
Paterson Memorial, Sarnia

Mrs. Sadie Hettle
St. Andrew's, Saskatoon

Mrs. Helen McMillan
First, Seaforth

Mrs. Robert (Nel) Fraser
Westminster, Smiths Falls

Mrs. Sylvester (Betty) Haley
Westminster, Smiths Falls

Mrs. Janet Locke
Jubilee, Stayner

Miss Matilda Cain
Knox, Walkerton

Mrs. George Dewar
St. Andrew's, Wyoming

MISS DOROTHY DOUGLAS

Miss Dorothy Douglas died September 2, 1977 in Riverdale Hospital, Toronto—She had been ill for a long time.

Miss Douglas was born in Lucknow Ontario in 1899. She was an elementary teacher by profession and taught in Ontario.

Brought up in a home and in a community where Christian witness within the Church was an integral part of daily life, Dorothy Douglas found it not strange or unusual to offer herself in the mission service of the Church. She was appointed by the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada in 1928 to the Girls School in Tamsui Taiwan (known as Formosa in those days).

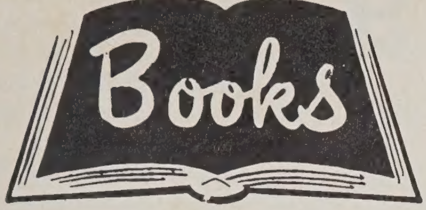
Miss Douglas served as teacher and principal in the Girls' School until 1940-41 when she with others was forced to return to Canada because of World War II. Taiwan in those days was ruled by Japan and so the language requirements were both Japanese and Taiwanese. During the war she continued to serve overseas in educational work in Guyana (then British Guiana).

After World War II Dorothy Douglas returned to Taiwan, to a land from which the Japanese had departed and mainland Chinese had come. There were many changes, including the amalgamation of the Girls' and Boys Schools under one Staff and Administration. In these years she taught, and she learned a new language—Mandarin. She shared administration of the mission and was a member of the school board. She retired from the Tam Kang Middle School and the W.M.S. staff in 1965 after 37 years of mission service.

Dorothy Douglas' ministry was revealed when she made a journey to the East Coast of Taiwan in the late 1950's. This writer was being shown the work in Taiwan. What was seen was the way in which Ministers, parents, business people, had been affected by the fact they had been taught by Dorothy Douglas. She had been counsellor and friend. She had arranged marriages—been godmother for their children. Wherever we went on that journey there was joyous and loving greeting. One realized the wide influence of one person's faithful ministry.

Dorothy Douglas was buried in Lucknow. Rev. Robert Armstrong, speaking of her ministry reminded his hearers of a life of adventure of joy of a realization of commitment fulfilled—all under the guidance of Jesus Christ her Lord and Master.

—Mary Whale



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